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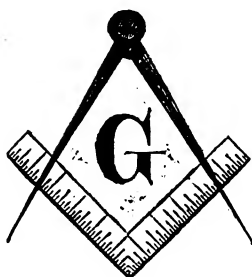
Periodical Collection

CLASS

BOOK



THE
VOICE OF MASONRY
AND
TIDINGS FROM THE CRAFT;



A MONTHLY MAGAZINE DEVOTED TO
MASONIC SCIENCE, HARMONY AND UNIFORMITY.

VOLUME IV.

CHICAGO, ILLINOIS:
JOHN C. W. BAILEY, PUBLISHER & PROPRIETOR,
164 Clark Street, P. O. Box 1439.
1866.

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THE VOICE OF MASONRY.

JANUARY, 1866.

SALUTATORY.

FRATERNAL READER:

The Fourth Volume of THE VOICE opens with the present issue, and bears, we trust, upon the wings of the New Year, a St. Nicholas budget of good things to you! If it truly represents the publisher's wishes, it will give health, prosperity, and happiness to every reader! The year 1865 has given us all much to awaken our gratitude to the DIVINE GIVER. Comparing our present condition with that of New Year, 1865, we find abundant occasion for praise to God. Let us not forget to give Him the praise which is His due.

Accept, kind Brother, the sentiments inspired by a consideration of our Masonic Covenants. Take the hand we extend you—it is the index of the heart. Hear the fraternal words: they are the echoes of what the ancient lectures inculcate. Believe us when we say to one and all, HAPPY NEW YEAR!

In assuming the entire control of THE VOICE this year over all its articles, written by whomsoever we may solicit to aid us in producing the best Masonic publication in the United States, we deem it requisite to intimate at the outset, that it is our firm object to continue to exclude all personalities, and every thing that in our judgment may be construed to a leaning in favor of any man's prejudices, continuing to maintain

the government of the United States, and of the Grand Lodges in their several jurisdictions, at the same time reserving the prerogative of a brotherly criticism on all the actions of Grand Lodges; commending where their action is right, and rebuking where the action may be despotic, unbrotherly and wrong. These principles will, we think, commend themselves to thoughtful readers. Any others we do not care to go out of our way to conciliate, as we equally care not to give any unnecessary offense.

We hope in the coming year to make such further arrangements as shall be pleasant to any of the Brethren when they visit Chicago, and who may give us a call. To all our old subscribers we especially ask their aid in the increase of our circulation, and to all new subscribers, we cordially and fraternally ask their earnest efforts, in every possible way, to not only increase our circulation, but to furnish us with articles of Masonic interest, occurring in the various localities over our extensive and glorious Union.

Dec. 20, 1865.

J. C. W. B.

ARCHÆOLOGICAL DISCOVERY.

An interesting antiquarian discovery has just been made in the bone-house at Ripon Minster, England. Beneath the cathedral chapter-house some workmen lighted upon three curious stone grave coverings. One is said to be as old as the twelfth century, and on the side of a Maltese-shaped cross a sword is carved. The two smaller stones have covered the remains of young persons. The larger one, however, is the most curious, and the form of the cross is exciting much speculation amongst antiquaries.

THE FUTURE OF MASONRY.

Will our readers accompany us in a conjectural sketch of the future of the great Brotherhood we represent? It is a theme worthy the philosopher's, the philanthropist's attention. Our cotemporaries have worthily described the events of the day; let us vaticinate a little and "cast our shadows before."

The civil war has broken up old parties, old issues, and old platforms, both political and ecclesiastical. Nothing just now is so helpless as a politician: he knows not to which of the cardinal points to direct his gaze. The same, to some extent, is applicable to those wise and reverend men, who have kindly shaped things ecclesiastical and saved us, the laity, the trouble of thinking for ourselves in matters of divinity. They are all afloat. The age has been too rapid for them, and left many of them floundering hopelessly and helplessly in the rear.

How is it with Masonry? Has the old institution mounted itself on trucks and scudded off at race-horse speed, resolute to keep up with the times? Have its teachers applied telegraphy to its organisms? Let us see.

By a faithful review of the proceedings of Grand Lodges, which our pages, from month to month, will present, it will be seen that innovations of various kinds have been proposed, and that questions of the most radical nature are under discussion. Of these we specify a few in this place: 1. The abolition of slavery in all the States by virtue of an amendment to the Federal Constitution, has already suggested propositions in at least one Grand Lodge, and will doubtless in many others, to ignore color in the selection of Masonic material. "I will give you a white stone," &c., will not long be appropriate to our system. Lodges will admit colored visitors,

Grand Lodges will endorse the act, then it is but a step to the initiation of such.

This is but a *prediction*, but it is "on the slate," and those who are opposed to such a step must be warned in time.

2. The often exploded yet hydra-headed proposal for a General Grand Lodge. The experience of the past twenty years has shown such a tendency to usurpation in Grand Lodges that few reflecting Masons will consent to increase the danger by the establishment of a General Grand Lodge, which would at once come under the control of the very men who have done the mischief in a subordinate capacity. Yet in our vaticination we must forewarn our readers that this project is likewise "on the slate," backed up by powerful influences that need to be severely watched.

3. The general tendency to the assumption of powers on the part of Grand Lodges, never so clearly evinced as within the past five years, needs the sternest check rein, a real *frænum lupis*, that can be applied to it. We predict great advances in this very thing during the coming year.

4. Lowering the standard of admission into the Order. At the close of the great French wars, the physical standard *militaire* of that nation was lowered several inches, because the "pretty fellows" had all been killed off. At the close of our rebellion we find, to the surprise of those who have not watched the course of events, that the standard, moral and social, of Masonry, has been lowered *many feet*. Drunkenness, blasphemy, and debauchery, which a few years since impeded the applicant's entrance to the Lodge as the camel's load impeded his passage of "the needle's eye," are now in many Lodges *no hindrances*. We predict further and more serious evils from this.

EXTRACTS FROM PERENNIAL FLOWERS.

“Masonry has done, and is doing, as much, nay, possibly more, than all other associations for the establishment of the just and equal rights of man. Broad, comprehensive, and never yielding in its end, it has steadily resisted wrong and oppression in every form. It has defied and overcome alike the demands of despotism and the tortures of the Inquisition. It has triumphed over the seductions of power, and the temptations to render servile obedience to the most powerful monarchs of the world. It has sheathed the sword of contending armies, and caused those engaged in deadly strife, to hail each other as brethren. It has nipped treason in the bud, and hushed disloyalty and rebellion in our land. It has caused the upraised tomahawk and scalping-knife to fall harmless to the earth; and has scattered to the four winds of heaven the lighted faggot prepared for its victim. Charity and Hospitality being the grand characteristics of our Order, it succors the needy, feeds the hungry, clothes the naked, visits the sick, and binds up the wounds of the afflicted. In fine, at all times, it has proved itself true and devoted to the principles of Morality, Charity, and Brotherly affection.”—*D. Clark.*

“Forever cherished and sacred must Zion be, to every friend of God and man—especially sacred to His people. Here Abraham was about to offer up his son Isaac. Here David met and appeased the destroying angel. Here Jehovah revealed His name and nature. Here David sang and Solomon prayed. Here the ark of the Lord rested. Here the Shekina unfolded its fleecy mantle, Here God dwelt between the cherubims, and in geometrical figures traced his trinity in unity, and issued his Bathkol and revealed his will. How fondly we could have hoped that no tempests would have

ever swept over so green and flourishing a field. But as we gaze, temple and tower, throne and palace, lie in undistinguished ruin. And now prophet and king, prince and counsellor, decrepid old age and virgin innocence are chained together and darkening the hills of Judea with their mournful procession, formed under the eye and goaded by the spear of the haughty Assyrian—away over hill and dale, away over mountain and river, these exiles, forlorn and weary, and broken-hearted, are seen slowly moving on towards the place of their captivity; and upon the banks of the cold streams of the cold streams of the North they sit themselves down, and with downcast countenances and their eyes red with weeping, they can only say in sadness, ‘We have no songs to sing now.’”—*J. H. Linn.*

“That any intelligent man can be an atheist appears incredible, yet I have seen a being professing atheism; one who denied the existence of a First Great Cause; one who denied that any intelligence contrived and constructed all the vast machinery of the Universe, but that all was chance—blind chance! that to chance we must attribute the innumerable worlds that roll in the immensity of space, from age to age in such perfection of harmony.

‘Forever singing as they shine,
The hand that made us is divine.’

What consummate credulity is skepticism!

“It is therefore enjoined upon Masons to use the name of the Deity in the highest veneration; to invoke his aid in all laudable undertakings and to acknowledge him as the source from which all blessings flow. Profanation is not only prohibited in the ritual of Masonry, but in the by-laws of our Lodge and in the edicts of our Grand Lodge.—*S. W. Cochran.*

“Philanthropy is the true spirit of Masonry; philanthropy of that active and elevated kind that prompts us not only

to alleviate the sorrows and mitigate the sufferings that we see around us, and to pour balm in the broken spirits that fall within our path or apply to us directly for relief, but to hunt out those evils that alike desolate the hut and embitter the pleasures and luxuries of the palace, and to offer the consolation and advice of sympathy, alike to peasant and to prince; for wretchedness and woe are the heritage of us all—the highest and the lowest must feel the hereditary blight. Turn us where we will, and the same desolating foes have strewn their wreck to mar and soil the beauty of our once happy earth. When it sprung fresh from the hand of Omnipotence, bright and beautiful as a bride decked for the altar, nowhere was heard the star of discord, or the clash of conflict, but all seemed redolent of love, and joy, and peace.”—*J. J. Williams.*

“In the commencement of this address I alluded to a period, since which thirty-eight years have rolled away, when I had the honor of addressing this Lodge on an occasion similar to the present. Alas! how many of our brethren have since then gone down to the grave! My memory dwells with a sad and melancholy pleasure on the interesting and delightful hours I have spent with many of them. Let us embalm their memories in our hearts, and endeavor to imitate their virtues. And if an humble individual may be allowed to speak one word of himself, in the presence of our respectable audience, I would say that my appearance here this day is to be ascribed to the courtesy, kindness, and partiality of old (and the more valuable because they are old) friends, some of whom were my youthful associates. Then health (now impaired) glowed in my veins; then my intellectual powers, perhaps becoming torpid, were in their full vigor; then the aspirations of ambition, now paralyzed, swelled in my bosom: and then hope, now almost extinguished, glittered in my visions of the future. Since then, too, the tomb, alas! has closed on all I held most dear on earth, and I have now hardly time to look around me and to die.”—*J. D. Hammond.*

“Man finds himself placed in a world, full of mystery and full of difficulty. He knows that he exists on this globe with a multitude of human beings in form and substance like unto himself. He examines with amazement the great works of creation, the wonders of creation, the wonders of the world, and more especially the workmanship of his own frame. Conscious of possessing a mind and intelligence which prompts enquiry into all things, he is yet incapable of himself discovering whence he came or whither he goeth. These circumstances have arrested the attention, and awakened the curiosity of mankind in all ages of the world. Various opinions have at different times been formed concerning them, but all so absurd, that it would be a loss of time to mention them. What reason, however, under its best form, could not unravel, inspiration has effected for us. The dim and glimmering ray of nature has been lost in the effulgence of heavenly light. In the first chapters of Genesis, we have a clear and credible, though concise account, not only of the origin of the material world, and the subordinate animals, but of man himself; an account that stamps his nature with peculiar lustre, and should induce him to live up to his original dignity. On reading the brief history of the creation, we cannot fail of being forcibly impressed with the manner in which the superior excellency of the nature of man is pointed out by the distinguishing circumstances in which God is represented as forming him. As He proceeds to his last and best work, that he may represent to us the dignity of man, and point out the admirable wisdom exercised in his production, the Deity is introduced, so to speak, as advising and counselling. When *Light* had been formed, and had dispelled the darkness which brooded over the great deep, when the waters had been separated from the vast mass of matter, and had been conveyed into their proper channels; when the earth had thus become solid and was covered with trees, plants, herbs, fruits, and flowers for man's support and delight: when the *Sun* and the *Moon* were lighted up in the firmament of

heaven, and by their salutary influences were appointed and prepared to make and to preserve the earth a fruitful and delightful habitation for man: when the earth, the air, and the seas were stocked with innumerable varieties of living creatures to administer to his service and support; then, and not till then, was man ushered into this poor created world, to complete and to crown the process of creation, and be the final wonder produced by the hand of the Great Almighty Architect of the Universe. Then was he constituted and appointed, under God, the supreme proprietor of the whole: then was he introduced into this world, as into a noble palace ready furnished and adorned for the reception of the proper lord and governor, for the time being, of all things here below. Great indeed were the honor and dignity thus conferred upon man in this appointment of divine goodness. The sacred historian proceeds to narrate a mark of *still greater honor*, for God said, let us make man *in our image* after our likeness. The image of God here mentioned evidently refers to man's *intellectual endowments*, to the noble faculties of his mind, understanding and will, or freedom of choice, for the government of his actions and passions, and for his continual improvements in wisdom, purity, and happiness. His soul was a reasonable substance, immaterial and immortal, and was, therefore, allied to and bore a certain resemblance of that Supreme Spirit, whose wisdom is infinite and whose essence is eternal. His understanding was clear and unclouded, keeping in due subjection his passions and affections: his will was under the guidance of his reason, which gave, consequently, law to his affections and restrained his passions from excess, while the passions themselves, subject to the will and understanding, never exceeded their proper limits, and were only directed to objects of purity and true holiness. Such were the features of man's original nature; such the image in which he was first created. He was formed with an intellectual soul, as well as with a material body, and thus connected with earth by the one, but with God by the other; a compounded

creature, consisting externally of animal parts, like the inferior animals of the world, but endowed also with an intelligent soul, a pure emanation or production of the spirit of God. But the great and wise Master Builder has, even in the subordinate part of man's nature, been pleased to exhibit his favor and kindness toward him *in the dignity of the form* he has conferred upon him, being the most majestic of his creatures, the only one who is erect and upright. 'Whilst,' as an ancient writer well observes, 'all other animals look downward on the earth, man has a lofty countenance and looks upward to the heavens as his native home, commanding the inferior animals, and exacting even from the most powerful and formidable, obedience and awe.'"—*B. B. Killikelly.*

TOWER OF BABEL.

The Tower of Babel, on which late accounts announce that a cross was recently placed by a missionary, consists now of only two of the eight stories formerly erected. The remains are, however, visible from a very great distance. Each side of the quadrangular basis measures two hundred yards in length, and the bricks of which it is composed are of the purest white clay, with a very slight brownish tint, which in the sun assumes a wonderful rich hue, scarcely to be imitated by the painter. The bricks before being baked, were covered with characters, traced most surely with the hand in a clear and regular style. The bitumen which served as cement was derived from a fountain which still exists near the Tower, and which flows with such abundance that it soon forms a stream, and would invade the neighboring river did not the natives from time to time set fire to the stream of bitumen, and then wait quietly till the flames should cease for want of aliment.

SHOULD THE CHANGES OF LIFE.

AN OLD SONG.

Should the changes of life e'er compel me to roam
In a Lodge of Freemasons I'll e'er find a home;
There the kind smile of friendship shall welcome each guest,
And brotherly love give that welcome a zest.

There that soul-binding union only is known,
That links the poor peasant to the king on his throne;
There the rich and the poor on the level will meet,
And as brothers each other most cordially greet.

When I'm absent from Lodge pleasure courts me in vain,
As I sigh for the moments of meeting again;
For Friendship and harmony only are there,
Where we meet on the level and part on the square.

On the quicksands of life should a brother be thrown,
'Tis there that the kindness of Masonry's shown;
As the heart prompts the hand his distress to remove,
For our motto is Friendship and Brotherly Love.

When the MASTER of all from his star-studded Throne
His great mandate shall issue to summon us home,
May each brother be found to be duly prepared
In the Grand Lodge above to receive his reward!

THE Grand Chapter of Maine adopts for its official seal the Pentagon or King Solomon's device, having within the whole the Ark; within the outer row of compartments the letters I. A. T. I. A.; and between the points of the star these emblems respectively, viz.: the Hand; the Pot of Incense; the Open Word; the Serpent; and the Manna Pot and Aaron's Rod.

REVIEWS OF GRAND LODGE PROCEEDINGS— 1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

INDIANA, May 23-5, 1865.—Met at Indianapolis. The Grand Master's Address (Wm. Hacker) occupies 17 pages, supplying the place of a Report on Foreign Correspondence. It opens with a comparison between the peaceful times of the present and the dark war days of 1861; speaks of the deaths of Chauncy Carter and Francis King; describes the condition of the subordinate Lodges as upon the whole favorable; names ten Dispensations granted for new Lodges; and gives a detail of official business generally. Under the head of Foreign Correspondence he acknowledges receipt of proceedings of twenty-four Grand Lodges. In all these he is particularly struck with "the general harmony and prosperity that pervades the entire fraternity in all the jurisdictions from which we have any report." He calculates that the average increase of members during the preceding year through the United States is 20 per cent.! He answers the charge made by Michigan against Army Lodges in a sarcastic way, calling the Michigan argument "learned nonsense," and denying the correctness of the conclusions.

In relation to Maryland, he is very properly severe. In McJilton's long and labored disquisitions from that State, it was said that up to 1740 "the essential elements of the Royal Arch constituted a part of the third Degree." To this Hacker presents a positive denial, affirming "that the Third Degree has not lost any of its essential features, and that there is not in the Royal Arch Degree one essential feature that is or ever was a part of the Master's Degree of the York Rite since the

days of King Solomon." There is no question but what Hacker is correct in these conclusions, and the fraternity at large owes him thanks for standing up to ancient Masonry against the claims of modernism.

The Grand Lodge purchased a set of Collars and Aprons of Cornelius Moore for \$195. The receipts for the preceding year were \$10,314.20. Officers elect for present year:—H. G. Hazelrig, Grand Master; W. J. Millard, Jr. Deputy G. M.; George W. Porter, G. S. W.; M. H. Rice, G. J. W.; Charles Fisher, G. Treasurer.

A tribute to Abraham Lincoln was adopted. An elegant tribute to Carter and King was adopted and a page in the Proceedings appropriated to each.

NEW YORK, June 6-8, 1865.—Met in the city of New York. The Grand Master's Address (C. F. Paige) occupies 16 pages. Alludes to the happy ending of the war, the death of John D. Willard, the increase in the Hall and Asylum Fund of that State, and gives a list of his decisions in law and usage. Grand Lodge receipts the preceding year, \$30,873.39. Initiations the past year, 8591; total number of members, 40,480. The Hall and Asylum Fund is \$74,310.72. A lot has been purchased corner Grand and Crosby streets for \$120,000. The Deputy Grand Master, (Robert D. Holmes,) reported "less troubles and dissensions in the Craft than at any time during the last five years." He had visited 70 Lodges in person. The Reports of District Deputy Grand Masters and Grand Lecturer were in general satisfactory. A proposition from John R. Anderson to make the Lodge work conform to that of the Chapter was passed over.

A Eulogy on Salem Town was delivered by R. L. Schoonmaker. The Report on Foreign Correspondence reviews the Proceedings of twenty-nine Grand Lodges, and at the close of the report, an elaborate synopsis of each, giving: 1. Masonic Law; 2. Work and Lectures; 3. Education; 4. Charities; 5. History; 6. Obituary; 7. Statistics.

NEW JERSEY, January 18-19, 1865.—Met at Trenton. The Grand Master's Address (W. S. Whitehead) occupies 9 pages. The subject of Uniformity of Work has attention. Also Decisions on Work and Usage; and deaths of Daniel Babbitt and Charles Burroughs. The Deputy Grand Master's Report follows, then those of the other officers. The Report on Foreign Correspondence reviews twenty-two Grand Lodges. An excellent Report from the Committee on History of Masonry in New Jersey follows. This Committee is exhuming many valuable facts not only those applicable to its own jurisdiction, but to the Order at large. \$250 was appropriated by the Grand Lodge to be placed at their disposal.

FROZEN KINDNESS.

We have seen some in the Masonic Order who exemplify the following class. Why such men should become Masons at all, it is hard to see:

The world is full of kindness that never was spoken, and that is not much better than no kindness at all. The fuel of the stove makes the room warm, but there are great piles of fallen trees lying among rocks on the top of the hill where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood in plain sight of all these trees, if you had no means of getting the wood home and making a fire with it. Just so in a family, love is what makes the parents and children, the brothers and sisters happy; but if they take care never to say a word about it; if they keep it a profound secret, as if it were a crime, they will not be much happier than if there was not any love among them; the home will seem cold even in summer, and if you live there you will envy the dog when any one calls him "poor fellow."

WASHINGTON A FREEMASON.

A nation's memory is the purest shrine,
Where fame, the hero's glory may entwine ;
No marble statue with a silent frown
Can speak of deeds much greater than renown ;
The venal pen may rest obscure, unsought,
Detested still, rejected or unbought ;
Your poem e'er will be the despot's groan,
The gentlest balm for wounded freedom's moan ;
The bells of joy shall sound in broken chains,
And worlds unbound will swell the freeman's strains ;
The regal doctrine, old, of "right divine,"
Received a grave where Yorktown's ruins shine.
While o'er them now the proud Republic stands
The hope, the guiding star of other lands ;
The tyrant draws his sword for wrong and might,
Yours only was unsheathed for truth and right.
A life unblemished is the truest praise
And tells much more than word or pompous phrase ;
How rare to find such virtues dwell in one !
Yet all were native in our Washington.

"KINDLY VOICES" is the name of a sweet piece of music advertised by some publisher recently. We have had a good share of that music recently expressed in the many responses made to our solicitations for renewals of subscriptions to *THE VOICE*. Brother John W. Gustine of Panora, Iowa, says: "I hope your circulation will be largely increased, and that you may reap the reward due an earnest and devoted laborer in our magnificent Temple."

Brother Edwin Dain, of Darlington, Wis., says: "I intend to take *THE VOICE* as long as I live, and *THE VOICE* is heard in the land."

SYNOPSIS OF MASONIC LAW.

[Under this head we will give in condensed form well-established rulings and decisions upon questions relating to Masonic Jurisprudence. We would, however, warn each reader that every Grand Lodge in modern times has adopted local rulings of its own, which may or may not conflict with these, and it is safest to examine the Constitution and Regulations of your own Grand Lodge before acting upon any opinion of ours.]

1. No brother should be arraigned before the Lodge until private efforts have been exhausted to reclaim him. A brother on trial for intemperance might well plead as J. G. L. did: "Not one of you, my brethren, has ever warned me of approaching danger." How can members "who have drank with him, sat in saloons with him, and seen him going down the hill of vice with such speed," vote to expel him?

In cases of another character, a private conference between the contending parties, followed up by a meeting of a few confidential friends on each side, friendly epistles, friendly arbitrations—all these means of reconciliation are among the resources of peace, and should be faithfully tried before a more public mode of adjustment is resorted to.

2. Masonic honors cannot be given to one who has taken his own life, one who died from an accident produced by a fit of intoxication, or by any other vice of his own, or one who was in a condition of suspension or expulsion at the period of his death. It will not suffice to pass resolutions *after his death*, acquitting him of the offences charged; "Where the tree falls there it must lie." A suspended Mason is "suspended from the privileges of the institution," one of the highest of which is "Masonic Burial."

3. Masons may be thrown into an attitude of non-affiliation without their own consent, either by the loss of their charter through accident, or its being withdrawn by order of the Grand Lodge. Otherwise it requires that a brother should

ask to be demitted before the Lodge can lawfully pronounce him so. Such applications are *best* made in writing.

4. No circumstances can justify a Lodge for suspending or expelling a member without trial, or at least an *attempt* at trial, which can only fail through the contumacy of the accused. No matter how delicate the position or what points are involved, it is incredible that charges can stand against him justifying a punishment which he may not be informed of. The following points are to guide Lodges in all trials:

1. Full justice must be done to the subordinate Lodge, to the Grand Lodge, to the body of Masonry, and to enlightened public.

2. Impartial justice must be done to the defendant.

3. The defendant's right to appeal must be admitted *first* to the Grand Lodge; *second*, to the body of Masonry; *third*, to the public. Therefore the Lodge must prepare itself *first*, by drafting the charges with care and accuracy; *second*, by the conduct of the case regularly, prudently, and impartially; *third*, by recording and preserving copies of evidence; *fourth*, by giving the accused opportunity to make his case known to the Grand Lodge, and even so far as the peculiarities of Masonry are concerned, to the world.

These points being duly guarded and regarded, the Lodge may proceed without fear of doing its part boldly and with certainty of being sustained.

NEW MASONIC HALL AT BIRMINGHAM.—The foundation stone of a Masonic Hall at Birmingham has just been laid by Lord Leigh, Lord-Lieutenant of the county and Provincial Grand Master of Warwickshire. There was a numerous attendance of spectators, and the stone was laid with the usual Masonic honors. A *déjeuner* was afterwards held in the Town-hall, at which between 600 and 700 were present. After the usual complimentary toasts had been drunk, a number of other toasts peculiar to the craft were given, including "the Provincial Grand Master, Lord Leigh," which was received with great enthusiasm. His lordship briefly responded, and a number of formal toasts were afterwards given.

SPIRIT OF THE MASONIC PRESS.

The *Masonic Eclectic* (New York, Simons and Macoy,) completed its first volume in November. Its motto, "Let me glean and gather after the reapers," is expressive of its plan. In form, a 12mo of 40 pages, it is divided into Editorial productions and Communications, a History of Masonry, and a Masonic Dictionary. The leading article for November is a well-prepared paper, under the head of "Reserved Rights," drawing the line between the rights of Lodges and Grand Lodges. The former are thus synopsized:

1. To decide who shall be admitted members or initiated therein.

2. To make Masons of those it has previously decided to admit. Even this is limited by the Grand Lodge regulation as to number.

3. To try, sentence and discipline its own members, exercising original jurisdiction and maintaining it till it choose to give it up.

4. To elect and instal its officers.

5. To fix the time of its stated meetings.

6. To require its members to contribute to its funds.

7. To be represented by its Master and Wardens, or either of them, in the Communications of this Grand Lodge.

8. To instruct its representatives for their government at all Communications of this Grand Lodge.

Beyond these Lodges, are in all things subject to the Constitution and legislative action of the Grand Lodge to which they may owe allegiance.

We would respectfully suggest to our cotemporary that the above specifications do not go far enough, nor draw the line between power and freedom closely enough. Without further restrictions than are given in the synopsis, a Grand Lodge may undertake to specify what church its members shall attend, and what particular make of piano-fortes use to the exclusion of others. Perhaps it would be safer to say: "A

Grand Lodge may do whatever its Constitution permits, sanctioned by the ancient landmarks," and that is very little.

An old article of Mackey's on "Masonic Passages of Scripture," and a singularly well-prepared Cyclopedia of Masonic intelligence, make up the rest of this issue.

The Mystic Star, (Chicago, Ills., Chaplain Billings and Bayless,) completes its sixteenth monthly issue in October. Its motto is "Let there be Light." It is an 8vo of 32 pages. The opening article is "History of the Secret Principle," by A. McChapin. This is followed by "Map of Masonry," "Freemasonry on the Battle-Field," a Circular calling a National Masonic Convention by C. G. Wintersmith, of Kentucky, and other shorter pieces.

The *National Freemason*, (McMurdy, Washington, D. C.,) is a newspaper, monthly, 16 pages, well made up and well printed. The first page is mostly poetry. Then follows a republication of an old novel called "Amy Lawrence, or, The Freemason's Daughter." By the way, why does the editor leave off the real title, and the author's name? Brennan republished it in 1859 with the same deficiencies. An excellent biographical sketch of Dalias, original correspondence from Constantinople, Congressional Reminiscences by French, an elaborate department of Masonic Tidings, and many shorter pieces, make up this sheet.

The *Masonic Trowel*, (Reynolds, Springfield, Illinois,) is a monthly newspaper, 16 pages. The October issue contains a lengthy communication from the Grand Master of Illinois; an original communication, "The Ahiman Rezon," by Mackey; a republication in serial form, of the Proceedings of the G. L. of Illinois, and an elaborate article on Masonic Jurisprudence.

California Sunday Mercury, (Foard, Shaffer & Byers, San Francisco, Cal.,) is a weekly journal of eight pages, having a Masonic department under charge of Charles L. Wig-

gin. The issue before us of Nov. 5, has an article entitled, "He brought forth unto himself."

Flag of our Union, (Elliott, Thomas & Talbot, Boston, Mass.,) is a weekly newspaper with a Masonic department, chiefly selections. The issue before us, Oct. 21, has an original article from the pen of Dr. Levy, of New York, entitled, "Monuments not the only Objects of Masonry," one by Rev. J. H. Fuller, "Who is a Master Mason?" and selections.

Chicago Literary Messenger, (A. Worden & Co., Chicago, Ills.,) is a weekly newspaper with a Masonic column, under good management. The issue before us, Oct. 14, has this judicious prospectus :

Under this caption will hereafter appear succinct statements of the present condition and prospects of the Masonic Fraternity. Decisions with regard to mooted questions in Masonic Jurisprudence, as furnished by those holding a proper official relation to the institution, will be recorded, but it is not the intention of the contributor for this allotted space in the *Literary Messenger* to engage in any of the polemics which, within several of the past years, have lent harshness and acrimony to the pages of some of the most able magazines and current writings. The binding obligations of the constitution, laws and edicts of the several Grand Lodges upon their subordinates, will be firmly sustained, wherever these do not plainly conflict with the venerable landmarks so sacred and dear to the heart of every true Mason.

THE FOUR TYLERS.—In the 14th of 1st Chronicles, 24th verse, we find an account of the manner in which the house of the Lord at Jerusalem was tyled, which proves a vigilance worthy of the place: "In four quarters were the porters toward the east, west, north, and south: and their brethren which were in their villages were to come after seven days from time to time with them. For these Levites, *the four chief porters*, were in their set office and were over the chambers and treasuries of the house of God. And they lodged round about the house of God *because the charge was upon them*, and the opening thereof every morning pertained to them."

DEDICATION AND INSTALLATION OF BLAIR LODGE.

Blair Lodge, No. 393, at Chicago, Illinois, has recently fitted up elegant apartments in McVicker's Theatre, which were dedicated to the work of Masonry on the evening of Dec. 27, 1865, with great *eclat*.

The Hall is by much the most commodious and ornate of any Masonic apartment in this city. In dimensions it is 34 by 58 feet. It is beautifully frescoed and adorned with craft emblems in the most appropriate style. The carpet is fine Brussels, and the settees are elegantly upholstered with green. A lease of 25 years has been secured, which has justified the Lodge in its expenditure of \$3,500.

The ceiling is of painted azure, studded with stars, through the midst of which the representation of the all-seeing eye of God looks down on the meeting below. The furniture is of the most chaste and appropriate description. The walls are decorated with columns indicating the five orders of architecture, Tuscan, Doric, Ionic, Corinthian, and Composite on each side. Between these are emblematic representations of Time, Mortality, Temperance, Fortitude, Prudence, Justice, Faith, Friendship, Truth, Charity, Industry, Love, etc. The windows are draped with neat hangings. The regalia is all new and of the most perfect execution of design and workmanship.

The Dedicatory exercises were performed by J. V. Z. Blaney, M. D., assisted by a competent corps of subordinates. The Oration was delivered by Prof. J. Adams Allen, P. G. Master of Michigan. It was a masterly production, full of beautiful thoughts, clothed in beautiful language, and of great interest to the craft. We shall solicit of the accomplished

speaker extracts for publication in our pages. His theme was the antiquity, utility, practicability and simplicity of Masonry.

The musical exercises were conducted under charge of Prof. John A. Farwell, giving perfect satisfaction. Brother F. deserves great credit for his talent and zeal in this difficult branch.

To the retiring Master, Bro. S. J. Hayes, Blair Lodge is greatly indebted for his exertions and expenditures in fitting up this beautiful Hall. His successor is Bro. W. A. Stevens, a worthy man and Mason.

The Installation exercises were admirably performed under the guidance of R. W. Brother D. W. Thomson, assisted by Bro. R. W. Dunham. As the Master took his seat the first verse was sung of "Behold in the East." As the Senior Warden took his, the second verse, and so on to the end. This is a very happy arrangement, and is worthy of imitation elsewhere. The Level and the Square was sung with Dodge's music. The Lord's Prayer was chanted by the choir in excellent time, and the Benediction closed the proceedings.

An incident occurred at the close, which is specially worthy of notice. Brother Thomson having invited the company to remain, nearly the whole audience did so, devoting an hour to a real old fashioned Sociable of the most agreeable character. Introductions were exchanged, music was made, pleasant sentiments expressed, and every part of the beautiful Hall inspected. In this the ladies especially took an active part, and the only dissatisfaction we heard on the occasion was that of a lady who wanted to look into a locked closet where the Tyler kept the oil-cans, and was refused. Have they a skeleton there?

THE MASTER'S MONTHLY CHARGE TO HIS LODGE.

THE MASTER'S CHARGE AT THE JANUARY MEETING OF THE LODGE.

[This series, prepared by one of the most experienced writers of the age, will be continued through the twelve issues of this volume. It will be found admirably adapted for the Worshipful Masters to read from the East, being in length well proportioned and in matter plain, pointed, brotherly, and earnest.]

BROTHERS :

The new year brings in its train, new duties and new responsibilities. Accept from the East of your Lodge the warmest salutations of your Master. In these your Senior Warden dutifully joins me. Your Junior Warden harmoniously chimes in with his good wishes, and the remaining officers from the Northeast, the Southeast, and the Southwest, heartily respond. Elevated as we were to our positions of honor and trust, by your unsolicited suffrages, we can have no other wish than to govern the Lodge in a manner that will redound to its honor and to your usefulness and happiness.

In these salutations are united the countless host of our fraternity in whatever Lodges assembled, in whatever language working, by whatever names designated.

“ We share our mutual woes,
Our mutual burdens bear.”

A oneness of sentiment pervades the grand army of mystic laborers, and we unhesitatingly speak their sentiments when we unite their friendly offerings with our own, in wishing you **PLENTY, HEALTH, AND PEACE.**

May we now lead your devotions in ascribing perennial honors to the **GRAND ARCHITECT OF THE UNIVERSE**, whose life-giving and life-preserving favors, our Lodge has enjoyed through the momentous year that has passed. Every thing

around us calls for *praise to God*. His HOLY WORD open upon our Altar; the "HIEROGLYPHIC bright" glittering in our East; the TWO PILLARS symbolizing His promises of strength and establishment; and the FORM AND COVERING of the Lodge, pointing us to that Celestial Home towards which, by pleasant grades of Faith, Hope and Charity, we are ascending; and the entire instructions given us from the moment we enter as candidates, at the Northwest corner of the Lodge to the moment we are laid, amidst tears and green sprigs, within the bosom of mother earth, all combine to impress the sentiment of divine worship upon our hearts. "Glory to God in the highest; on earth peace, good will to men!"

Let us now join in renewing those solemn and affecting pledges to God and one another, which in all ages have formed the spirit and practical bond of our association. To these covenants we gave at first our hearty and unqualified approbation. The more we have examined them and weighed their effects upon the brotherhood and the community, the more we have learned to admire the wisdom with which they were devised. The nearer we walk to these ancient pledges the more prosperity and happiness we shall enjoy, and the more will the good cause in which we are engaged be advanced. In solemn accord, then let us re-affirm those covenants and engage, more perfectly than ever before, to keep them.

We mourn the loss of true and faithful brethren who have joined the SILENT LODGE during the past year.

Yet we sorrow not as those who are without hope:

Though some we loved have fallen on
The weary path of care,
What then! in heaven they're yet our own!
To Masons *every where*.

Let us live hereafter more in view of death and eternity than we have ever done. All things around us admonish us of the passage of time. Our whitening locks; our forms becoming more and more bent with age; the furrows that are

fast ploughing themselves upon our brows; our lessening strength, are so many monitors which we must not slight. Let us be warned in time and be prepared for the great change:

And when the hour of death shall come,
And darkness seal our closing eye,
May *hands fraternal* bear us home,
The home where weary Masons lie.

LIST OF AMERICAN PUBLICATIONS,

DEVOTED IN WHOLE OR IN PART TO THE SUBJECT OF FREE-
MASONRY.

(Compiled for The Voice of Masonry.)

- Courier, Sunday, New York, weekly.
- Dispatch, N. Y. Sunday, New York, weekly.
- Eclectic, Masonic, New York, monthly.
- Flag of Our Union, Boston, Mass., weekly.
- Freemason, National, Washington, D. C., monthly.
- Gavel, Masonic, Annapolis, Md., monthly.
- Magazine, Freemason's Monthly, Boston, Mass., monthly.
- Masonico el Espijo, (Spanish,) New York, monthly.
- Mercury, Sunday, San Francisco, Cal., weekly.
- Messenger, Literary, Chicago, Ill., weekly.
- Monthly, Masonic, Boston, Mass., monthly.
- Review, Masonic, Cincinnati, Ohio, monthly.
- Star, Mystic, Chicago, Ill., monthly.
- Tldings, Masonic, Warsaw, N. Y., monthly.
- Triangel, Der, (German,) Williamsburgh, N. Y., semi-monthly.
- Trowel, Masonic, Springfield, Ill., monthly.
- Voice of Masonry, Chicago, Illinois, monthly.

MASONRY IN FRANCE.

The French Freemasons are in a considerable strait, owing owing to Marshal Magnan's death. You will remember that three or four years ago, when the Craft chose Prince Napoleon for their Grand Master, the Emperor, in order to put a stop to "anarchy of opinions" in Masonry, as well as in other departments of the state, set aside the election, and made Marshal Magnan Grand Master by Imperial decree. The latter at the time was not so much as an entered apprentice, but at the call of his sovereign he went through a rapid course of Masonic instruction, and was raised to nobody knows how many degrees (36, I believe,) in one evening, at the end of which he was certified to know as many secrets as the highest Mason possibly can, and was installed into the chair of Grand Lodge with the usual formalities.

Being a jolly, social sort of man, he entered heartily into Masonic festivities, and made himself more popular with the craft than might have been expected under the circumstances. He promised to make interest with the Emperor to allow the Masons to elect their own chief, as heretofore, and according to the most cherished conditions of the craft, and it is quite certain that the Masonic body was prepared to fulfill the implied condition of this favor by freely choosing Marshal Magnan at the election fixed for June 5 next ensuing. Marshal Magnan being dead, Prince Napoleon, whose appointment as Vice-President of the Privy Council was understood as a patent of Imperial confidence, obliterating all the objections entertained against him on the former occasion, would doubtless have been nominated. But his recent disgrace renders his choice out of the question. Anarchy of opinions is likely once more to prevail, and the Masons fear that they must once more be ruled by a nominee of the Emperor.—*Paris Correspondence London Daily News.*

A LODGE OF COLORED PERSONS.—The Freemasons of Massachusetts having chartered a Lodge of colored Masons at Newbern, N. C., while Masons are very much exercised about the matter, and striving in vain to suppress them. This is, however, only a newspaper report.

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Recorders send us their published proceedings, directed "VOICE OF MASONRY, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

MAINE GRAND CHAPTER—*Elected May, 1865.*—Andrew J. Fuller, G. H. P.; Hiram Chase, D. G. H. P.; J. H. Drummond, G. K.; E. W. French, G. Scribe; Oliver Gerrish, G. Treas.; Ira Berry, G. Sec.

PENNSYLVANIA GRAND LOEGE—*Elected 1865.*—Lucius H. Scott, Grand Master; John L. Goddard, Deputy G. Master; Robert Vaux, Grand Senior Warden; Robert A. Lamberton, Grand Junior Warden; Peter Williamson, Grand Treasurer; William H. Adams, Grand Secretary.

WEST VIRGINIA GRAND LODGE—*Elected 1865.*—W. J. Bates, Grand Master; E. H. Showalter, G. S. W.; Israel Foreman, G. J. W.; W. P. Wilson, Grand Treasurer; T. H. Logan, Grand Secretary.

GEORGIA GRAND LODGE—*Elected 1865.*—John Harris, G. M.; Wm. A. Love, D. G. M.; C. F. Lewis, G. S. W.; S. A. Borders, G. J. W.; J. E. Wells, G. Treas.; Simri Rose, G. Secretary.

CALIFORNIA GRAND LODGE—*Elected* 1865.—G. B. Claiborne, Grand Master; Wm. A. Davies, Deputy G. Master; Isaac S. Titus, Grand Senior Warden; H. H. Harley, Grand Junior Warden; James Laidley, Grand Treasurer; A. G. Abell, Grand Secretary.

There are 142 Lodges on the roll; membership 6,600.

CALIFORNIA GRAND CHAPTER—*Elected* 1865.—John Kilparick, Grand High Priest; Charles Marsh, Deputy Grand High Priest; Wm. A. Davies, Grand King; Isaac S. Titus, Grand Scribe; Philip W. Shepherd, Grand Treasurer; Lawrence C. Owen, Grand Secretary.

There are 34 Chapters. Membership, 1,250.

CALIFORNIA GRAND COUNCIL—*Elected* 1865.—Anderson Leavy, Grand Master; Louis Cohn, Deputy Grand Master; Wm. A. January, Grand Illustrious Master; A. B. Preston, Grand P. C. W.; James Laidley, Grand Treasurer; Lawrence C. Owen, Grand Secretary.

There are 7 Councils. Membership 500.

CALIFORNIA GRAND COMMANDEY—*Elected* 1865.—H. H. Rhees, Grand Commander; Wm. M. Randall, Deputy Grand Commander; T. F. Tracey, Grand Generallissimo; W. W. Traylor, Grand Captain General; Caleb Pierce, Grand Prelate; E. W. Bourne, Grand Treasurer; L. C. Owen, Grand Secretary.

There are 7 Commanderies. Membership, 350.

MASONIC DISCRETION.

From a note in "Oliver's Remains," vol 3, we extract the following characteristic anecdote, which appeared originally in the *Freemrsons' Quarterly Review* for 1859. It amply the fact that the "Royal Art" not only faithfully teaches us how to conceal what is properly called a secret, but, also, to be so discreet in all words and actions that none shall think it to be so, or they cannot in order thereto walk worthily by the square and compass:

"During the rebellion in Ireland, it will be recollected the Habeas Corpus Act was suspended, and many scenes of violence occurred. One of the means employed to extract information from their prisoners was by flogging. A Freemason of good character was once unfortunately brought before Major Sandes, on the charge of being privy to some misdeeds committed by others; and as nothing could be extracted from him by common examination, he was ordered to be tied up to the halberts. It was in vain that he protested his innocence, and therefore he appealed to the Deity, in a manner known only to the true craftsman, exclaiming, 'Is it possible that an innocent man should thus suffer?' The major, who was a **Mason**, immediately understood him, and said: 'Confound you, why did you not tell me *that* before?' He immediately countermanded the punishment, and a few minutes' conversation in private satisfied him of his innocence, and procured his release."

VOTING.

Questions in Lodges not involving secrecy, are decided according to the usual practice in deliberative assemblies. This is by *yeas and nays*, or by a *show of hands*. The latter is preferable, as according better with the gravity and decorum of a Masonic Lodge.

Each member must vote upon every question coming before the Lodge, unless excused by a vote of the Lodge.

Election of officers are decided by written slips.

A majority vote of members present is sufficient to decide ordinary questions before the Lodge. In pronouncing the sentence of accused parties in cases of discipline, votes of *two-thirds*, *four-fifths*, etc., are often required by the By-Laws of the Lodge, or rule of the Grand Lodge.

All questions relating to financial matters, to amendments of By-Laws, the acceptance of reports, petitions, etc., etc., are best taken by show of hands.

The count of hands or voices, after a vote, is the province of the Master.

SECRETARY.

The office of Secretary is one of the most important in the Masonic system. He is the historian of the Order; what the Lodge *does* is nothing unless *recorded*. The Secretary perpetuates the proceedings of the Craft. In the financials of the Lodge, he bears an equally important part; what is *due* the Lodge is nothing unless *collected*; the Secretary is the collector. The Lodge that has secured a good Secretary, and retains him a term of years in office, until he is familiar with its finances and history, gains in every relation, whether to the community, the Grand Lodge, or the Craft universal.

The specific duties of the Secretary involve much labor in the intermissions, such as the collection of dues, taking evidence in trials, managing the correspondence, etc. It is therefore proper that he should have a pecuniary compensation for his services, and this ranges in the various Lodges through the country, from six dollars per annum to sixty.

The archives of the Lodge are in the keeping of the Secretary. He needs, therefore, a secure cabinet or chest. He is, *ex-officio*, its Librarian.

IN MEMORIUM.

[Under this heading will be inserted the names of deceased Brethren, with brief extracts from Obituary notices, when communicated to us. We solicit from our readers early intelligence of the deaths of Masons, with age, affiliation, and day of decease.]

His work was not done, yet his column is broken,
Mourn ye and weep, for ye cherished his worth;
Let every tear-drop be sympathy's token—
Lost to the Brotherhood, lost to the earth.

BRO. GREENLEAF CUMMINGS, of Lisbon, N. H., an old and highly respected Mason, died Oct. 4, 1865.

JONATHAN GREENLEAF, first Grand Chaplain and a permanent member of the Grand Chapter of Maine, died at Brooklyn, N. Y., April, 1864, aged 79 years.

STEVENS SMITH, died at Portland, Maine, Aug. 20, 1864, aged 53 years.

CHARLES BURROUGHS, Past Grand Master of New Jersey, died Oct. 29, 1864, aged 76 years.

DANIEL BABBITT, Past Grand Master of New Jersey, died May 15, 1864, aged 76 years.

CORNELIUS SAMMONS ONDERDONK was born in Schoharie County, October 20th, 1834, graduated with honors at William's College in 1859, was admitted to the practice of law, December, 1860; died at the residence of his father, John Onderdonk, in Holley, Orleans County, New York, November 3d, 1865.

Mr. Onderdonk was known to this community as the junior member of the firm of Holmes and Onderdonk of this city, having entered the office of Hon. A. Holmes in 1861.

The design of this notice is not to eulogise, but few young men were more popular as a counsellor, or more correct in the minutia of legal documents. He brought to his aid in the practice of his profession that kind suavity of manners and good-heartedness which were eminently characteristic of himself, and made all with whom he was associated his friends.

As a member of the masonic Fraternity—he was a polished stone in the Lodge; a worthy and exalted Companion in the Chapter, and a courteous Christian Knight.

He united with the Presbyterian Church at Wilson, N. Y., July 4th, 1852, removed his church relations to Holley, Jan., 1855, and at the time of his death was a member of Grace Church in this city. His death was more than blessed, it was a glorious transition of a longing soul to be with its Maker and Redeemer.

Rest weary Knight, thine earthly cares are ended,
Thy years of pilgrimage and warfare o'er;
Immortal amaranths and laurels blended,
Adorn thy conquering head upon the unknown shore.

Thou didst not fear the messenger that waited
To lead through midst of waters dark and cold;
But with the untold joy of heaven elated,
We saw thee in thy loving arms pale death unfold.

We watched thee in the valley of the shadow,
"Immanuel"—"God with us," thy helper there,
At whose command legions of Angels rally,
To guide and guard the good to mansions bright and fair.

Farewell, Sir Knight, no more our souls together
On earth shall blend, at clasping of our hands,
But when this life is o'er, then angel brother,
In rapture we shall meet, unloosed from mortal bands.

HAS not our esteemed Brother of the *Masonic Monthly* rather transcended the bounds of propriety in publishing his article on p. 80, (December issue,) beginning "Our correspondence?" Let him remember the fate of the lamented New York cotemporary(!) and beware.

WEBSTER'S UNABRIDGED DICTIONARY.

We do not expect, because we say so much about this work, that any body will suppose we are in partnership with the proprietors ! But so many Lodges are forming libraries, and a good English Dictionary is so essential a part of a library, and Webster's Unabridged is so good an English Dictionary, that it is quite a matter of duty for us to recommend it. Its peculiar value to Freemasons above Worcester's, or any other author's, is found in its correct spelling and definitions of **Masonic words**. We instance "Gavel," "Ashlar," "Freemasonry," "Hale"—in brief, the whole **Masonic nomenclature**. It is known that Webster, in the preparation of his Dictionary, employed experts in every department of lexicography, Freemasonry as well as the rest. This secured him the correct *technical* definitions, which are the definitions practically useful, in the business of life.

Let us take at random a fair definition from this immense volume, with its 114,000 words :

"*Gavel* : The mallet of a chairman in a legislative body or public assembly."

"*Ashlar*. }
 "*Ashler*. } Common freestones as they are brought from the quarry."

"*Hele* : To hide, to conceal, to cover."

"*Freemason* : One of an ancient and secret association or fraternity said to have been at first composed of masons or builders in stone, but now consisting of persons who are united for social enjoyment and mutual assistance."

"*Mason* : A member of the fraternity of Freemasons."

These instances might be indefinitely multiplied.

The positive merits of the present edition over the previous ones, are the great additional number of words introduced, amounting in the aggregate to 114,000 ; a table of synonyms

following the leading words, which is a very great improvement; a history of the English language, by Prof. Hadley; the interspersing of pictorial illustrations to the number of several thousand throughout the volume, and a multitude of new and revised tables upon subjects of every-day importance. In conclusion, we advise every man who has not got a Dictionary to procure this; and those who have one to give it away and procure this.

CENTENNIAL ODE.

How the souls of friends departed
 Brood above the joyful scene;
Tender, brave, and faithful hearted,
 They have left their memories green;
 Could we view them
Smiles upon each face were seen.

As they scan our gladsome meeting,
 It recalls a thousand joys;
As they list our cheerful greeting,
 'Tis to them a glorious voice;
 Tis the echo
Of a hundred years of joys.

One by one those loved ones perished,
 But they left the chain still wound;
Every virtue that they cherished,
 Here is found as here they found;
 Thus in heaven
Blessed souls to ours are bound.

So shall we, tho' long departed,
 When a hundred years are sped,
Join the brave and faithful hearted,
 Who around this Lodge shall tread;
 And our memories
Shall be cherished here, tho' dead.

WHY IS MASONRY A SECRET?

Why not, then, it is asked, unfold the mysteries of the institution thus fraught with advantage to mankind in general? Why, let us ask, are not all men virtuous? Masonry desires that her principles should be universal, that all men should be charitable, friendly, and faithful. But when she looks around and observes the fraud and vice which every where prevail, she rightly invites the good and virtuous alone to partake of her mysteries. If all men were Masons, the end of the institution would be defeated. The responsibility which is attached to each member as being bound to promote the cause of virtue and morality would dwindle into nothing. The lofty eminence on which we stand would sink into insignificance. That manly pride which dilates the heart of a Mason would be converted into disgust. Gold would be less precious if it were less rare; diamonds no longer esteemed if gathered in every valley. And an institution which has subsisted for ages; which boasts of a Solomon, of a St. John, and a Washington, when every knave and fool could claim its privileges, would fall into ineffable contempt.

1 3

A POINTED CONVERSATION.

A. (*a zealous Mason.*) B. (*a proselyting Anti.*)

B. Sir, I believe your Masonry is all a humbug.

A. Sir, that's what I thought about it when I was in your condition.

B. In my condition? what do you mean by that?

A. In the condition of a blind man lecturing on colors, a deaf man expatiating on the science of music, and a eunuch criticising true love.

B. Sir, you are insulting.

A. Sir, so are you.

B. Sir, I have nothing more to say to you.

A. Sir, accept my thanks for the relief.

BOOK NOTICES.

TRADITIONS OF FREEMASONRY, and its coincidences with the Ancient Mysteries. By A. T. C. Pierson, Past Grand Master, &c. New York: Macey & Sickles & Pierson. 1865. 12mo, pp. XII. 384.

This neatly printed volume has for a frontispiece a French print, handsomely lithographed, illustrating the great tragedy of Craft Masonry in all its forms.

In the preface to the work, Mr. Pierson says: "In a varied and somewhat extensive Masonic experience of twenty years and upward, the writer has been in the habit of amplifying the received lectures in explanation of the ceremonies of the different Degrees, and in elucidation of the symbols used, in order more fully to comply with the *first desire* expressed by every Mason whom he has had the honor to initiate." Many of his friends expressed the wish that these amplifications of the Rituals, which had evidently cost him much labor in their preparation, should be committed to paper. The present volume is the result, and the book is presented to the public in the hope that Masons, from its perusal, will be awakened to a higher appreciation of the institution, and be induced to investigate its claims as a scientific society of known antiquity; and also the claims of the writer that it was the original religion of man.

The peculiarity of Mr. Pierson's work is its thoroughness. His style is quite as minute and thorough as that of Dr. Oliver, while he avoids the excessive tediousness which the countless notes and comments of the latter inflict upon the reader. The chapters follow the order of Degrees in the American system as high as the Royal Arch. To display the plan of the work in the brief space allotted to us, we copy the table of contents of chapter 2d:

"ENTERED APPRENTICE.

"Metal tools—Temple and Altar polluted in their construction by the use of—Tradition of the Ishmaelites relative to

the Building of Solomon's Temple—Hebrew Tradition relative to the same—Erected without noise, a Mahomedan Tradition—Zenrow, or Cable-tow of the Indian Mysteries—Cable-tow, derivation of the Masonic term—Discalceation, a Hebrew Ceremony—Why Practised by Masons—Submission to Law runs through the whole system—Darkness an Emblem of Death—Initiation performed in Caverns—Guarded by a Janitor or Tyler—Tradition of the Three Knocks used by Noah—Tests of Fortitude—Trust—Circumambulation Practised in the Initiatory Ceremonies of the Greeks, Romans, Hindoos, and Druids—From East to West—Traditions that Arts and Sciences Originated in the East and Traveled West—Tradition relative to the same—Obligations, manner and form of taking and confirming—Joining of Right Hands as a Token of Love, of Friendship, and of Fidelity—Tradition of the Goddess Fides—Use of the Right Hand, Scriptural examples—Pythagoras, caution—Used by the Early Christians—Antiquity of the Usage—Brought to Light—Explication of Ceremonies and Coincidences—Deacon, when the office was introduced—Tradition of the Rod of Moses—The Rod as an Emblem of Power—Tradition—Wand of the Magician—Apron—By the Ancients was universally received as an Emblem of Truth—Examples of its Use—The Apron the Original Standard of Persia.

It will be observed that the above represents the contents of *only one chapter*; there are 16 chapters in all, and the reader can readily estimate the amount of readable matter that Mr. Pierson has worked into his scheme.

In conclusion, we cheerfully recommend the work to the reading Craft as one of the best summings up of the Masonic theory in print. Price, \$2 per copy. Address the publishers.

—A correspondent kindly invokes the heavenly grace upon us thus: "May the great Architect prosper you in your great and glorious enterprise. I cannot do without *THE VOICE*."

MEETING OF DISTINGUISHED MASONS.

A Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and last degree of Masonry, Ancient and Accepted Rite, assembled in the city of Charleston during the last week. Ill. Bro. A. T. C. Pierson, of Minnesota, as Lieutenant Grand Commander, and Ill. Bro. A. G. Mackey, of South Carolina, as Secretary General, with a considerable number of distinguished Masons from every part of the Union. Among them were Illustrious Brothers Wm. S. Rockwell, of Georgia; H. Shaw, of California; Henry Buist, H. W. Shroder, and B. Rush Campbell, of South Carolina; Tal. P. Shaffner, of Kentucky; Charles T. McClenaghan, of New York, and Lucius R. Paige, of Massachusetts. This high and distinguished body of Masons did much work, their meetings having been suspended during the war. Among other things of interest to the craft we may notice that they appointed Ill. Bro. Tal. P. Shaffner Special Deputy for Europe, and elected the following persons honorary members of their Council:

His Majesty Charles XV., King of Sweden and Norway.

His Royal Highness Oscar, Crown Prince of Sweden and Norway.

His Majesty Christian IX., King of Denmark.

His Royal Highness Constantine Nicolavich, Grand Duke of Russia.

Illustrious Brother Henry Buist was elected Treasurer General in the place of Achille Le Prince, deceased. The Supreme Council adjourned late Saturday night, after being in session several days, to continue their session on the third Monday in March, at the city of Washington, D. C. The profane world, as Masons call them, are perhaps not aware

that this is the Mother Council of the Supreme Councils of the world. It comprises among its members some of the most distinguished men of this country and Europe. During their stay Gen. Pike, Cols. Shaffner and Pierson were the guests of Hon. A. G. Mackey. The two latter left with Brother Mackey on Sunday morning to attend the meeting of the Grand Lodge of the State in the city of Columbia, which assembled there on Tuesday, the 21st instant. Albert Pike left by the Northeast Railroad for Washington last Monday morning.

PROPOSED MASONIC HALL.

A little book has been forwarded to us descriptive of designs for the Masonic Hall about to be erected under the auspices of the Grand Lodge of Ireland. The building would occupy a space of 160 feet from front to rear. In the basement is the kitchen, 46 feet long by 18 feet, and the usual offices and appliances, and as Masons patronize good cheer, there are 20 compartments for wine. On the first floor are placed coffee-rooms, visitors' and reception-room, with the grand staircase leading to the grand dining-hall in the rear. On the second story are placed the library and committee rooms, secretary's offices, a corridor and grand lodge rooms, with wics, lavatories, room for candidates for admission, &c. The third story contains the Knight Templars' Lodge, reception room, initiation room, and porch. The rooms and corridors can be heated by hot water pipes or fire-places, and ventilation is secured by bringing fresh air through iron gratings placed over the skirtings. The designs for the front of the hall are given in the Gothic, Classic, and Venetian styles of architecture, and the estimated cost is £8,000.

CORN, WINE AND OIL.

The emblematical application of these elements of human sustenance is finely described in the XV. chapter of Numbers, where "the law of the meat offering and the drink offering" is described. There are four classes of animals described in that chapter as appropriate for burnt offerings, viz., bullocks, rams, lambs and birds. If it was a *bullock* that was to be offered, he that offered it was required by law to accompany it with "three tenth deals of *flour*, half a hin of *oil*, and half a hin of *wine*." "If a *ram* was to be offered—two tenth deals of *flour*, a third part of a hin of *oil*, and the same of *wine*. If a *lamb* was the offering, a tenth deal of *flour*, a fourth part of a hin of *oil*, and the same of *wine*."

Our readers will find very much in that chapter, indeed in all portions of Scripture, referring to the law of sacrifice, which the emblems and traditions of Blue Lodge Masonry help to clear up.

IS IT SO?

A plain speaking friend by our side the other day, thus soliloquized: "And the difference between Religion and Masonry. If I am in the same state-room with a man and ask him, 'Are you a Christian?' and he says yes, if I have any money about me I don't let him know it any more than I would Tom Paine himself. But if I find he is a Freemason, I don't feel any more hesitation to share the secret of my money belt than if he was my own brother. Oh, I tell you now Masonry is a wonderful institution, howbeit we have so many scallawags among us."

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of *THE VOICE* in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial work-bench.]

—We have from the publishing house of Mr. H. M. Higgins, 117 Randolph street, Chicago, Ill., the following beautiful songs, prices, etc., as marked :

"The Little Brown Church"—Song and Chorus. Words and music by W. S. Pitts. 30 cents.

"Kiss Me Mother Once Again"—Words by Theo. D. Miller; music by H. D. Wilbor. 35 cents.

"Ocean Music"—Quartette, or Song and Chorus. By A. E. Wimmerstedt. 40 cents.

"The Bonnie Flag of Green." J. B. Hemstreet. 30 cts.

"Weep not for the Slain, oh, Columbia." Song and Chorus. By Mrs. O. N. Haskins. 30 cents.

"They Sleep in the Far Sunny Southland." Song and Chorus. By Mrs. O. N. Haskins. 30 cents.

"Kindly bear this ring to Mollie." Song and Chorus. By H. R. Palmer. 30 cents.

The above are good specimens of the musical talent at the command of Mr. Higgins, whose musical establishment is worthy, in extent and generosity of dealing, of the great Western Metropolis.

We have received from Messrs Root & Cady, 67 Washington street, (Opera House Music Store,) Chicago, Ill., the Songs following. Prices are appended :

“Sing me to Sleep, Father.” Words by Eben. Rexford; music by Geo. F. Root. 35 cents.

“Angel Nellie.” By B. R. Hanby. 35 cents.

“Now den! Now den!”—The Freedman’s Song. B. R. Hanby. 35 cents.

“Father’s Come Home.”—Quartette—Sequel to “Come Home, Father.” Words by Z. P. Vose; music by S. K. Whitney. 30 cents.

“Away on the Prairie Alone.” Words by Sarah Cotton; music by Geo. F. Root. 35 cents.

“Love’s Delight”—From the German. Music by Franz Abt. 40 cents. This is one of the most exquisite pieces the season has produced.

We have so often spoken of the musical house of Messrs. Root & Cady the past four years, that we need only add, their business has steadily increased, they have an intimate connection with the largest eastern establishments, and exhibit all the suavity and business integrity which render it alike pleasant and profitable to deal with them.

HONORARIUM.—R. W. Bro. James L. Enos, Sen. Grand Warden of the Grand Lodge of Iowa, and for the last four years Master of Crescent Lodge No. 25, Cedar Rapids, Iowa, was presented with an elegant Past Master’s Jewel by the Brethren of Crescent Lodge, as a testimonial of their appreciation of his Masonic labors, on St. John’s Day, Dec 27th. A presentation speech, made by Bro. H. G. Angle, was responded to by Bro. Enos. Speeches followed from a number of brethren present, and altogether the meeting was one enjoyed by all. The Brethren of *Crescent* are awake.

—The following is the form in which the memory of Francis King is perpetuated in the proceedings of the Grand Lodge of Indiana:

This page, by order of the Grand Lodge, is inscribed as a Monumental Record to the memory of Francis King, for fifteen years the faithful Grand Secretary of this Grand Lodge. Born March 5, 1800; died April 21, 1865. He has com-

pleted the column of the record of his transactions in this earthly Temple, entered the celestial Grand Lodge, and there, among Saints and Angels, found his name recorded in the Book of Eternal Life.

—Those who properly view the theory of the relation in which an Entered Apprentice stands to the Masonic Order, will see an aptness in the following lines :

“A child is born ; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues ;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm ; but if that lovely flower
Ere it swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain ?”

—Brethren, this cold and snowy season, remember the poor.

Remember that soon we must go to that dwelling.
Where riches no sort of distinction procure ;
For that leveller, Death, and the grave, our last mansion,
Shall mingle our dust with the dust of the poor.

—In former days we used to hear the words “dark in the South” at our Lodge visits. We were reminded of it in reading the following paragraph :

It is dark when the honorable and honest man sees the result of long years swept away by the knavish, heartless adversary. It is dark when he sees the clouds of sorrow gather around, and knows that the hopes and happiness of others are fading with his own. But it is in this hour that the memory of past integrity will be a true consolation, and assure him even on earth, of gleams of light in heaven. It is dark when the dear voice of that sweet child once so fondly loved is no more heard in murmurs. Dark, when the light pattering feet no more resound without the threshold, or ascend step by step the stairs. Dark, when some well known air recalls the strains once attuned by the childish voice now hushed in death. Darkness ; but only the gloom which heralds the day-spring of immortality and the infinite light of heaven.

—A correspondent asks us “to furnish him a form of complaint against a brother who owes him money for the past five years and will not pay.” He proposes to have the Lodge try the case and collect the money under penalty of discipline. We do not think this course a correct one, and would deprecate the attempt. Such a precedent would lead to much evil. If there was anything specially Masonic in the original contract it might answer, but even then we doubt the propriety of it.

—Our learned Brother, Dr. Thomas R. Austin, LL. D., of New Albany, Ind., informs us under date of Dec. 6: “I had a very pleasant time at Louisville Lodge the other night. Conferred the Third Degree, and had a full and very attentive gathering of intelligent craftsmen. We have a great deal of work in New Albany Lodge. I am striving to increase the interest in Masonry and the attendance on Lodge meetings. I want to get an organ for the Lodge so that we can have good music at the opening and closing and the circumambulations. This, with our regular School of Instruction, and a Lecture at each regular meeting, are among our proposed means of usefulness.

—We have a prospectus of a work in press, publishing by Macoy & Sickel, New York, entitled “History of Freemasonry from its origin to the present day, drawn from the best sources and the most recent investigations by J. G. Findel, editor of the Masonic Journal *Die Banhutte*.” One volume, 8vo, in cloth \$3.00. The prospectus avers that “Mr. Findel’s work is the only complete, reliable and authentic history of the origin and development of Freemasonry. The German editions have been so favorably received, that it is thought the English translation will be welcome to the public, interesting to the brotherhood, which has contributed so essentially to the advancement of civilization.”

When this work appears we will give more attention to it.

—An amusing illustration of Masonic alliteration upon a wholesale scale is seen in one of the Grand Chapter reports in which credit is given to “M. E. A. T. C. Pierson, P. G. H. P.” of Minnesota!

—The Grand Chapter of Maine, at its session of May, 1865, donated \$300 to A. G. Mackey.

—Will every Brother, when his eye falls on this paragraph, ask himself, “Do I owe anything on *THE VOICE*?” if so, remit without delay to the publisher. If not, ask, “Have I paid in advance for volume 4?” if not, do so without delay.

—The Boston Commandery of Templars, Sir Wyseman Marshall, Eminent Commander, it is reported, will make a grand excursion the last of this month to Richmond, Va. The *Whig* of that city, in speaking of the contemplated visit, says:

We do not doubt that the Richmond “Knights” will give their brethren of the “mystic tie” a friendly welcome, but whatever their will, few, if any of them, can now afford to manifest their hospitality with that unsparing hand which characterized the reception and entertainment of the Masonic visitors from Boston and Providence in 1860. One or two years hence, when their pecuniary resources are recuperated and time has more effectually smothered the asperities of the past, the Richmond Knights will be better able to bring out the big blue bowl, and replenish the silver cooler than they now are. Still, they are very ready, we believe, to welcome their brethren, and treat them to the best the times afford.

It may not be improper to state, for the information of the Richmond *Whig*, that Knights Templar, as such, have no “asperities of the past” to smooth over, in whatever land their banners may have been planted.

—We observe, passing the rounds of the press, the following paragraph:

Arrangements are being made by the Freemasons to have a grand national reunion of the fraternity at an early day.

They will meet in General Convention, with delegates from all the States, either in Baltimore or Richmond. It is believed this will be the grandest affair of the kind that has ever taken place in the world. Its tendency, like that of the late Odd Fellows' Convention, will be to cement friendly feelings, dissipate past discordances, and strengthen the Union.

We know nothing of such a proposition, and do not deem it practicable or even desirable.

—A correspondent gives us the “form of procession” of a Masonic affair that occurred in Canada some years since. It is certainly the finest specimen of what geologists call “conglomerate” that our mineralogical cabinet affords :

Band of the Rifles.
The Odd-Fellows.
Portsmouth Band.
The Sons of Temperance.
The City Council.
Mayor, Warden and Sheriff.
Murdock's Band.
Tyler of St. John's Lodge.
Visiting Brethren in Blue.
St. John's Lodge.
Visiting Brethren in Red.
Royal Arch Chapter.
Knights Templar.
Members carrying Corn, Wine, Oil.
Past Masters St. John's Lodge.
Holy Bible.
The Chief Justice and the Worshipful Master.
Inner Guard.
Building Committee.
Kingston Bar.
County Constables.

—Bro. David Munson, of Indianapolis, Ind., is the ingenious inventor of a “Combined Ruler and Paper Cutter,” which we regard as a most valuable invention, and indispensable in the counting-room and office.

It can be handled with facility, and the substantial and

durable manner of its construction, will enable it to withstand ordinary use for many years.

Bro. Munson is now prepared to supply these Rulers in any quantity.

—The Freemasons of Holland have addressed a communication to the Pope, in which they protest against the recent papal allocution, remarking that Freemasonry soars above all sects and creeds, inasmuch as it tends to elevate and to benefit humanity. They add that any religious denomination which attempts to deviate from that great mission, and to assert its supernatural superiority over the duties of practical Christianity, places itself thereby outside the pale of humanity.

—The Masonic Hall at Lincoln, Illinois, was burnt with other buildings, Dec. 16, 1865.

—Rev. Wm. S. Post, D. D., long of Carbondale, Illinois, has been sent by the Presbyterian Board of Missions to Memphis, Tenn. Will the numerous friends of *THE VOICE* in that city render him the greeting so good a man deserves?!

—The Lodge at Little Falls, N. Y., offers a reward of \$2000 for the detection of the murderers of Bro. Anson Casler, murdered Sept. 19, and thrown into the canal.

—A painting of Washington clad in Masonic clothing, and in the act of closing a Masonic Lodge, is painting by the artist Lentze.

—The sparks of a passing steamer set fire to Alexandria Lodge Hall on Lake Ontario, totally destroying it with its contents.

STANDARD NOTICES.

All correspondence of **THE VOICE OF MASONRY**, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, etc., etc., must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of **THE VOICE** is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having a large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand *at this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50; if ordered by mail, 20 cents must be added for postage. Address,

J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

P. S.—I am also sole Agent for that very celebrated new work, "Sherer's Masonic Degree Book." See advertisement on the cover.

THE VOICE OF MASONRY.

FEBRUARY, 1866.

USURPATIONS IN HIGH PLACES.

The introduction of the Scotch Rite, ("Ancient and Accepted Rite,") into this country, has had the effect to concentrate Grand Lodge powers in the hands of the few, and to introduce grievous innovations. The whole theory of the Scotch Rite is nothing less than unmitigated absolutism. When Albert Pike took hold of the Scotch Rite a few years since, it was feeble enough. The annual meetings of the Charleston head had fallen through, for want of a quorum. But few members had been admitted for several years previous, for the brethren of the York Rite neither knew nor cared anything about it. With his determined will, Pike began its extension upon strictly absolutistic principles. In company with Dr. Mackey, he selected his own coadjutors, and they planted the Scotch Rite in all the Southern States. Selecting influential men, they communicated to them the Degrees and bestowed upon them all those strings of titles which make the unlettered gape with amazement. The result is, that the York Rite, in many of the States, is overshadowed by this modern system which no more resembles ancient Masonry than a despotism resembles a republic.

We have not written these statements with a view to find fault with any one. If the Scotch Rite system is, in itself,

what we affirm it, an unmitigated absolutism, having none of the representative features that make Craft Masonry so agreeable to freemen, conferring office and title at the will of one or two men, giving rank and powers, vast and irresponsible *ad vitam*, why let it be so. There are plenty of persons who will strive for its honors, and even under a republican form of government, it will flourish. But let us guard against its effect upon Craft Masonry. Let us see if it has not already affected the operations of our Grand Lodges, and if it is not rapidly changing the theory upon which Craft Masonry has always been worked in this country; and if we find it to be so, let us take warning before it is too late.

Among other evidences of the effects of this modern and essentially French principle upon Craft Masonry, we would instance the course pursued of late years by certain Grand Masters.

The 10th declaration made by a Brother prior to his Installation as Master of a Lodge is this :

You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

It is upon the strength of this that Grand Masters of late years are assuming powers startling to those who remember the history of the Order a few years since. The theory that "the Grand Master is *ad interim* the Grand Lodge," is a new theory, but growing very fast and promising startling results. Let us see by the standard what this word *homage* means. Does it imply obedience? far from it. Webster says: *Homage*: Respect; reverential regard; deference; especially respect paid by external action; obeisance." If it means obedience, as some Grand Masters would have it, then it equally applies to the subordinate officers.

The fact in regard to the powers of the Grand Master is, that he has no more authority to command the Craft outside

of the rules and regulations of his Grand Lodge, than the Grand Tyler has. His post is one of honor and homage is due to him: but to originate laws, to order the Lodges about, to say "do this," and "do not that," and to "slosh about generally," is a prerogative borrowed from the Scotch Rite, but alien to Craft Masonry. It is a dangerous abuse of power in high places, and it is time the Masonic press that has made Grand Masters of so many incompetent men, should begin to show up the case in its true light.

Obedience is due to the Grand Lodge; *homage* to the Grand Master. Let any man read the "Ancient Charges" and the "Constitution" appended, and show, if he can, where a Grand Master gets his authority for making laws and fulminating edicts. Why, even in England, where the social rank of the Grand Master is so elevated and the form of Masonic government so exacting, the Grand Master never presumes to issue edicts upon questions of Law and Usage; neither does he in Scotland or Ireland. The Grand Lodge wields the power and claims the *obedience*, while the Grand Master receives the *homage*.

With half an eye we can see where these things are tending, and it is not necessary to denounce particular individuals, who have erred in this matter, to have the evil corrected. The next time a Grand Master anywhere comes out with a string of edicts, let the Lodges, (while they submissively obey them,) make a respectful protest and bring the subject up before the succeeding Grand Lodge, that it may be discovered where power exists and obedience rendered accordingly. This will check up an evil that is becoming alarming in magnitude.

CORNER-STONE PHILOSOPHY.

The following excellent sentiments were expressed by Thos. R. Austin, LL. D., Past Grand Master of Indiana, July 6, 1865 :

It is with the highest satisfaction that I have now availed myself of the opportunity which has been afforded me, of assisting in the laying of this corner stone.

The respect and esteem which you enjoy in the community over which you have the honor to preside, are the surest pledges that nothing will be wanting on your part to second the efforts and fulfil the wishes of those who have promoted this undertaking.

It is impossible to contemplate the auspicious period at which this work is begun without the strongest sensations of gratitude to that Providence which has inspired our National Government with temperate firmness, and our armies and navy with irresistible valor, to maintain and restore the glorious Union of these States, the true source of their onward prosperity and power. May the same bountiful Providence, in the blessings of an honorable and lasting peace, secure to the citizens of this and every other State in the Union the well earned fruits of industry and enterprising activity.

In the name of the craft of Free and Accepted Masons, I have to offer our humble supplications to the Supreme Architect of the Universe, that He will afford His protection to you and your Brethren in the Magistracy, and that you may continue to be the instruments, through Him, of promoting the happiness and welfare of the community entrusted to your charge.

Fellow-citizens, here assembled to-day to behold this ceremony, know all of you that we are lawful Masons, true to the laws of our country, and professing to fear God, who is the great Architect of all things, to confer benefits on our brethren, and to practice universal benevolence to all mankind. We have among us, concealed from the eyes all men, secrets which may not be revealed, and which no man has discovered. But these secrets are lawful and honorable, and are

placed in the custody of Masons, who alone have the keeping of them to the end of time. Unless our craft were good and our calling honorable, we should not have existed for so many centuries; nor should we have had so many illustrious brothers in our Order, ever ready to sanction our proceedings and contribute to our prosperity.

In all times, from the establishment of Masonry in its present form, the craft has been so far identified with operative Masonry as to be requested to afford its assistance at the ceremony of laying the foundation stones of public edifices. This distinction is tacitly conceded to the Fraternity as a matter of courtesy, if not of right. And it is a custom which has kept Freemasonry constantly before the public as an institution of general utility, connected with the usages and observations of social life. As a body, the Fraternity attract attention by the display which is indispensable on these occasions, and inspire respect by the order and decorum which characterize their general deportment. The rites of religion, always forming a constituent part of the ceremonial, enlist the sympathies of thinking men in our behalf, and the association of prayer becomes indelibly linked with the formality of depositing the stone of foundation in the mind of the most indifferent observer.

Masonry, as you well know, my brethren, is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind, creating in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating as to inspire the brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect.

It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths, by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbor; never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do. As Masons and brethren, we always stand upon a level by the principles which we are taught; we are all of the same family—high and low, rich and poor; created by the same

Almighty Power, and preserved in existence by a consolation and support originating from the same source.

In the ceremonies of this day, we commemorate the mighty work of the Creator in the beginning, when the foundations of this world, of times and seasons, were established. The placing the first stone of the intended erection takes its import from the emblematical tenor of the work, and not from our labor as mechanics. It did not require the hands of a Free and Accepted Mason to place it firmer on its basis than a stone-cutter or builder. But in this work we appear as stewards of the Divinity, supplicating his approbation, and prosperity to the undertaking, remembering the corner-stone of that building on which the salvation of the world was founded; remembering the mighty works of the Deity, when he suspended the planets in their stations, and founded the axis of the earth.

In such a work it may not be esteemed profane to use the Apostle's words to the Corinthians: "According to the grace of God, which is given to me as a wise master builder, I have laid the foundation,"—since my duty this day is in commemoration of the might, majesty, and benevolence of the Great Master of all, whose temple is the Universe, the pillars of whose work are Wisdom, Strength, and Beauty; for His wisdom is infinite, His strength is omnipotent, and beauty stands forth, in all His creation, in symmetry and order. He hath stretched forth the heavens as a canopy, and the earth He hath planted as His footstool; He crowns His temple with the stars as with a diadem; and in His hand He holdeth forth the power and the glory; the sun and moon are messengers of His will to worlds unnumbered, and all His laws are concord.

REWARD.—The brethren are released from their labor to receive their reward. Respect, love, and gratitude, are their reward, and the consciousness of having deserved such must dwell in the breast of the laborer himself. No one can or dare declare himself to be worthy or unworthy of this reward, much less can he claim merit from his brethren.

EXTRACTS FROM PERENNIAL FLOWERS.

"Within the range of human ken, there is nothing that God has done so grandly as Man. The heavens and the earth, the waters and the mountains, the firmament and armies of clouds, are insignificant matters in comparison with the meanest Hottentot that ever stupidly gazed upon them. All the force of God's heavenly army, the bright procession of glittering stars, wheeling in space and moving in silence along their appointed ways, upon paths which none can see, but from which, through ages, they never wander or stumble therein; the pomp of this steller host, bannered with light, is transcendent. But every globe is but a huge deadness. They neither think nor choose, nor joy nor sorrow; pulseless, passionless, they swing through the circuits struck by the hand of God, for the same reason that the shuttle darts, or the ball from the unconscious bat, or the shuttlecock between two battledores. But, within the nearest man, there lives a nature on which all eternity may work without fully developing it. The intellect, the soul, the affections—they are something of God. All the universe is but their cradle, and these elements in their lowest state in their rudest life, are yet in value beyond all the fabric of the earth."—*H. W. Beecher.*

"That man was not formed to lead an insulated life, secluded from his fellow-man, is a familiar remark. He is by nature a social being. He needs a neighbor's voice. He comes into existence the most helpless of animals, and the first lesson he learns is his dependence on parental care. As he grows up, every blessing and every want convinces him that his happiness is interwoven in the mingled web of human society. Neither in the city nor in the country, in the

palace nor in the cottage, can he dwell contented alone. Place him if you please in the most salubrious climate upon earth ; give him the dominion of a spot filled with all the luxuries of the tropics, and picturesque with such scenery as the ravishing description of Thomson calls to mind, when he exclaims :

“Oh speak the joy ye whom the sudden tear
Surprises often when you look around,
And nothing strikes your eye but sights of bliss ;”

let him have tools to form and skill to apply the workings of ingenuity, books to enlighten and charm his leisure hours, music to beguile the memory of the past, and, in a word, bestow on him all the accomplishments that art or education could create in polished society, and then leave him, Robinson Crusoe-like, alone in this Elysian island, and, believe me, he would be miserable. Soon would you see him on a high cliff, gazing on the distant blue, and searching, with tearful eyes, some speck-like sail on the ocean, or wandering on the sea-shore and casting a sorrowful look to that far-off outline, which apparently bounded the waves as it bounded the hopes of the unhappy exile. He would sigh for a friend to feel for him, a companion to sympathize with him—some one on whose bosom he could fondly breathe his eloquence and tell the charms of solitude. Make even Paradise a place of solitary confinement, and man would be wretched.”—*John H. Sheppard.*

“There are few subjects of thought to which antiquity cannot lend a charm. The meditative mind loves to dwell upon what bears the impress of ages long gone by. The oak, through whose branches have whistled the winds of no more than a hundred winters ; the mountain, whose bald summit has received and turned aside the thunderbolts of time ; and, also, the stately pile of art, whose walls were reared by hands unknown, and whose arches have echoed the footsteps of untold generations, are all invested with an interest unknown to things new. An indefinable charm hovers over and above

them, and enchains the spirit, as if by some magic spell, while we gaze on them,—connecting us, as they do, with the past, and evermore tinging the mind with the solemn hues that color the distant, they extort an homage from the beholder that few things else can. If he has a soul, he lingers amid such scenes and objects with a pleasure not unmixed with grateful awe. Such is the power of antiquity when connecting us with things inanimate. Yet it is not over inanimate objects alone that time throws its magic spell. How much more potent does antiquity become, when connecting us with society of living, sentient beings, of like feelings with ourselves! How sensitive the chord, and how profound the feelings that it awakens there! We no longer feel ourselves existing only now, and as individuals, but to be living at each separate period of our society's duration, and to have our hearts swell with the feelings and our minds kindle with the thoughts of all our brethren before us. Who, that has a heart, will say that this is not so? Such, assuredly, are the feelings of the true-hearted American when he reads the history of his earlier ancestors; and such are the feelings with which the Christian reads the history of his primitive brethren in the Church. Is it strange, then, that the Mason should read the history of his brethren with emotions of a similar sort? Is it strange that he should love his order all the better for being ancient, and render it an homage profounder and more devotional on that very account? Surely if it were as worthless as some represent it to be, it could hardly have become old. Things worthless are not apt to outlast the wastings of time; things worthless are not apt to triumph, age after age, over all the oppositions of power and intelligence, inflamed by a hostility as untiring in its course as the sun,—‘Away with it,—away with it!’ has been the assaulting shout, not of the State only, but, in her benighted days, the Church also. Yet if antiquity were the only thing that commended Masonry to our love and veneration, we should hold it by a tenure frail indeed. If we cherished it merely because

it is old—merely because the moss and ivy of time has covered its walls—we should richly deserve the reproachful and opprobrious epithets so often and so lavishly heaped upon us. But we appeal to no antiquity for a defense of Masonry—**MASONRY IS ITS OWN DEFENSE.**”—*David Caldwell.*

“To the pursuit of a life of virtue and usefulness, the votaries of Masonry are invited, by the promptings of one of the dearest relationships known among men;—a relationship of mutual affection and fraternal ties. Masons are brethren;—brethren in the broadest sense; brethren in principle;—brethren in interest. Except the ties of family or marriage, no stronger tie exists on earth than Masonry. Ordinary friendships are subject to a variety of mutations. The warmest friends often become the bitterest enemies. There is no security for the perpetuity of friendship, whatever the circumstances under which it is formed, in the conventionalities of society. Business, interest, all the passions are liable at any moment to sever the strongest ties of regard and association. It is the office of Masonry to supply this deficiency. This it performs by enjoining duties which will prevent, for any light or trivial causes, the sacrifice of friendship among its members. Masons are bound as a fraternity to love one another—to do good to each other, and by promoting the happiness of individual members, to promote the happiness of all. Thousands, even in this enlightened age, have been aided by Masonry in their business operations—saved from pecuniary distress or absolute poverty. As many more in their first efforts to buffet with fortune, owe to their brethren the small beginnings with which they have acquired wealth and station. Nor are the offices of the institution confined to the promotion of the personal advancement of its members. It enters into their feelings. It establishes confidence, cultivates frankness, and converts every bosom into a sacred receptacle of the joys and sorrows of all its members. It whispers good counsel to the unwearied, emboldens the deficient, encourages the des-

ponding, and reproves the erring. If affliction's hand sets heavy upon a brother, Masonry sympathizes with him. Has he been despoiled in his fortune, or injured in his good name, Masonry seeks to repair the one and to restore the other. Has death stolen into his household and snatched away the delight of his hearth-stone; has sickness stricken him down, Masonry sets by his couch, ministers to his wants, and enkindles his hopes. When his own great extremity is over, Masonry pays the last mournful tribute to his memory, whispers consolation into the ear of his widow, and provides for his orphans."—*H. L. Hosmer.*

JOPPA.

There is much in the history of Joppa to interest the reflecting Mason, and it has occurred to us to glance over some of the accounts of recent travelers and glean from them a general idea of its present appearance.

Approaching Joppa from the South the route lies through one of the richest sections of Palestine. It is a gentle depression coming down from the East, three miles wide, through the centre of which runs a deep winding torrent bed. The soil is loamy and yields the finest grain of the country.

Standing *upon a rock*, as the Masonic traditions have always affirmed, Joppa is one of the oldest cities in the world. According to Pliny it existed before the flood. But it was never prominent as a commercial port until the time of Solomon, who made it his chief naval emporium. Being the nearest harbor to Jerusalem, about thirty-five miles distant, the floats of timber from Lebanon, for the building of his temple (and afterwards that of Zerubbabel,) were landed here and transported by land to Jerusalem. Joppa now has a population of 5000 souls. As of old it is a seaport town of considerable trade, and if possessed of a good harbor would be the most flourishing port of Palestine. The products of its immense fruit orchards, together with the silk and soap here manufactured, are exported in large quantities to the cities on the Mediterranean coast.

THE MASON'S SONG OF PEACE.

Early in the breaking out of the Rebellion, the writer of this paragraph composed the lines "Dear Friends of the Square," in which he exhorted the Masonic Fraternity to remember amidst the rush and bloodshed of the strife their vows of fidelity to each other. Being published extensively in the press, he has reason to believe that not a few of the acts of kindness manifested by contending brethren toward each other may be accredited to the timely hints conveyed in those lines. In January, 1862, he composed a second ode, commencing "Now while the thunder-peal of battle is heard," in which the same sentiments are reiterated, but this piece excited less notice than the other. At Memphis, in August, 1863, he wrote a song, "Brothers, met from every nation," to which was accorded a popularity only excelled by "The Level and the Square."

Now that the end of the storm has come and the bow of peace appears in the heavens, the writer offers the following lines with this paragraph by way of preface :

Hark the angel-voices singing !
From the bowers of bliss,
Lo, the hosts of God are bringing
Blessed words of peace !
Now, ye Mason-hearts receive them ;
Sons of Peace, to you,
Come these forms of light and glory,
From the heavenly blue.

Ah ! no more the fond bewailing,
For our loved ones slain ;
Soon the nation will be hailing
Friends come back again :

Now, ye Mason-hearts receive them ;
Sons of Peace, to you,
Come our war-worn faithful brethren,
In their garb of blue.

Glow the sun once more in splendor,
Sweetly sighs the breeze,
Angel-voices, true and tender,
Whispering blessed peace ;
Now ye Masons join the chorus ;
Sons of peace, to you,
Speaks the voice divinely thrilling,
From the heavenly blue.
Blood no longer staining,
Summer fruits and flowers ;
Now the cruel war is over
Blessed peace and love are ours.

LETTER FROM BRO. MYERS.

We have so good a letter from this venerable Father of New York Masonry, that we cannot forbear to make it public. We hope our highly respected Brother will pardon the liberty we have taken :

SCHENECTADY, N. Y., Dec. 6, 1865.

Dear Brother: Inclosed you will find two dollars due you for THE VOICE OF MASONRY for the past year. It would give me pleasure to assist you in the way proposed, but my advanced age, (for I am in my 89th year,) prevents me from mixing with my brethren as usual. But I will recommend your paper as much as I have an opportunity to do, and hope you will conform strictly to the Ancient Order unmixed with any but universal religion. Endeavor to persuade the brethren to promulgate the moral and social duties in their families, and attention to their respective churches ; but keep to Ancient York Masonry, as distinct from sectional doctrines.

In kindness your Brother,

M. MYERS.

MASONIC CASE WELL ARGUED.

In relation to the usual custom of Lodges in retaining fees of persons elected and failing to come forward for initiation, an intelligent Iowa Brother has written us a letter which we publish entire. It will be seen that he takes a position adverse to the one generally received :

A gentleman recently presented his petition for membership into our Lodge, with accompanying fee \$10. A committee was appointed to act upon his petition ; but prior to the making of the report by said committee, it became necessary that the candidate should go to another State, and he asked to withdraw his petition. The Lodge refused, and based their refusal on sec. XXII. Laws of Grand Lodge. Some fail to see justice in the law, or at least in the construction given it by the Lodge. Are we not cautioned particularly against soliciting members. That being the case, what right have we to try to force a man into our Lodge, after he has expressed a wish to withdraw ?

Is not Masonry founded on justice and equity ? If so, what right have we to a man's money unless we return him a fair equivalent ? Have we done anything for this man to earn his money ? Had he been unworthy, we would have rejected him and returned his money ! Why should we treat a worthy candidate, (when circumstances will not admit of his taking the degree,) with less courtesy ?

If we have earned the candidate's money, did we not earn the unworthy candidate's ? If we have not earned it, what right have we to it ?

The Monitor teaches "*that the Rule, the Square, and the Compass, are emblematic of the conduct we should pursue in society. To observe punctuality, in all our engagements, faithfully, and religiously, to discharge these important obligations, which we owe to God and our neighbor ; to be upright in all our dealings ; to hold the scale of justice in equal poise.*"

Again, "Justice is that standard or boundary of right which enables us to render unto every man his just due with-

out distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society. And as justice in a great measure constitutes the real good man, so should it be the invariable practise of every Mason, never to deviate from the minutest principles thereof."

The candidate who is favorably impressed with Masonry, will undoubtedly join at the first opportunity. He then pays a full fee to another Lodge while we hold a fee for which he has received nothing.

In our Lodge we work in all harmony—there are no personal feelings in the matter, only a diversity of opinion in regard to the case in question. Some hold the law is an unjust one, that we have no right to a candidate's money until he takes the degree. We base our opinion upon a certain Law of the Holy Bible, and of Masonry, which enjoins us to deal justly and equitably, with all mankind. Also upon the fact that often the candidate has partially taken the first degree. He is allowed to retire and go no farther; should he retire, would any Lodge think of retaining the fee? Another portion of the members hold that the law would be just, provided it discriminated between cases where the candidate could or could not attend to receive the degree.

What would be the result of a similar case to this in our civil courts? Would we not simply receive damages? Do we not admit in returning the fee of an unworthy candidate that up to this time there is no charge or damages? Can it be possible that we (who work by the square and upon the golden rule,) are behind our civil courts in meeting out justice to our fellow-man?

MASONIC FLAG.—Dr. Hays, the Arctic explorer, has returned to Kane Lodge the Masonic flag which the Lodge entrusted him to carry to the North pole. The Doctor carried it within five hundred miles of its destination.

WEARING THE HAT.

Grand Master Guilbert is doubtless of Quaker ancestry as per his views annexed. Joking aside, he is right :

The Master wears his hat for a threefold reason : *a*, To mark his consequence among Masons ; *b*, As a distinctive badge of his official position ; and *c*, Because he is the representative and successor of King Solomon, our first most excellent Grand Master, of happy memory. The King, as Masonic tradition informs us, when he became old and infirm, wore his hat while presiding over the "sons of light," it being fitting that a monarch of noblest presence and unexcelled ability should remain covered in the sight of his leal and admiring subjects. Besides thus inaugurating a custom for his successors to follow, another reason probably actuated him, viz. this : The reduced vitality and the deficient circulation of senility required him to exercise great care lest he should suffer inconvenience from the cross drafts of the large apartments in which the craft convened.

For these reasons it is requisite that the Master *should* wear his hat on all occasions when the Lodge is at work. A Lodge *is* at work on funeral occasions and during commemorative processions ; for no Lodge should be closed or called off previous to entering upon the discharge of such public duties ; hence the Master *should*, by all means, appear robed and costumed as Masters from time immemorial have done. As a courteous recognition of the presence of ladies in a public hall, during Masonic ministrations, the Master may temporarily remove his hat, if it pleaseth him so to do, but it should be resumed, and should constantly be worn during the performance of any part—and of all parts save that of prayer—of our beloved ceremonial.

KNIGHT TEMPLARY.—A new Commandery of Knights Templar was formally installed at Washington, D. C., in November, having 150 members, among whom are many of the leading men of that city.

REVIEWS OF GRAND LODGE PROCEEDINGS— 1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

MISSOURI, May 22-26, 1865.—Met at St. Louis. The Grand Master's Address (John F. Houston,) covers 18 pages. He is of opinion "that it is only by a firm belief in the great truths inculcated in our mysteries and an honest and conscientious discharge of duty, we may expect to be classed among the great and true of our Order." He describes Masonry in Missouri as being very popular. The number of Masons made during the preceding year, although with a diminished number of Lodges, exceeds those of any previous year when Lodges were numerous. He had granted Letters of Dispensation to ten new Lodges. In one Lodge political difference had produced an unfortunate and deplorable state of things; "Members of one political party would not meet or affiliate with members who differed from them in opinion: in fact, the estrangement was so great that they refused to speak to each other on the streets."

For want of proper legislation defining the duties of District Deputy Grand Masters, those officers in Missouri "are rendered powerless for the accomplishment of good." He "earnestly hopes that some efficient means may be adopted for the steady and regular diffusion of light and knowledge." Few of the Lodges have any regular system of raising Lodge funds. He warns the craft from "indulging too freely in the use of ardent spirits," and delivers a most earnest eulogium of temperance as the first great principle of Masonry.

Reports from nine District Deputy Grand Masters follow, all showing an improved condition of Masonry in Missouri, but complaining of the want of uniformity in Rituals.

A resolution was adopted declaring all Masons made in Army Lodges in Missouri "illegal or clandestine." These words are strangely blended.

A proposition for a Convention of Grand Lodges to meet at Cincinnati or Louisville in Sept., 1865, was adopted; objects, to consider the condition of Masonry in the U. S.; to correct errors in the Rituals; to suggest a remedy for the evils that inordinate haste of initiation has produced.

The Committee on Foreign Correspondence reported the Proceedings of twenty Grand Lodges.

MICHIGAN, Jan. 11-13, 1865.—Met at Detroit. The Grand Master's Address, (Lovell Moore,) covers 33 pages, being very elaborate. His correspondence had been unusually extensive. He had granted Dispensations to fifteen new Lodges. He presents a long argument adverse to the usual theory relative to Lodges U. D., and states his own opinion, that every Mason made in a Lodge U. D. has all the privileges of that Lodge as much as those whose names are inserted in the Warrant.

Concerning Masons made in Army Lodges, he pronounces them "irregularly made;" says the action of Grand Lodges establishing Army Lodges was "usurpation," and advises that Army-made-Masons be treated as clandestine. He had suspended the Master of a Lodge for intoxication.

The Committee on Foreign Correspondence report the Proceedings of twenty-three Grand Lodges, and give a brief and succinct exhibit of whatever is valuable therein.

The Grand Lecturer, the venerable S. Blanchard, reports the difficulties he had encountered in endeavoring to produce a uniformity of work. His success has not been encouraging.

A committee reports against the bad habit introduced from Mackey's Lexicon, of placing the ballot-box upon the Altar.

\$200 was paid to the late Grand Master to reimburse his official expenses.

The manner of giving the Public Grand Honors was made to conform to general custom. Grand Secretary's salary was raised to \$500; Grand Lecturer's to \$800.

LOUISIANA, February 13-18, 1865. Met at New Orleans. The Grand Master's Address, (John Q. A. Fellows,) covers 13 pages. He alludes to the death of the venerable John H. Holland, a Mason of half a century. He also names several brethren killed in various battles. The Louisiana Relief Lodge "had continued in its silent, unobtrusive way, to dispense its money to all entitled to receive it." He recommends abolishing all Lodge dues and trusting to initiation fees to keep up the expenses of the Order. This position, which is that approved in some of the Connecticut Lodges, he argues at considerable length, pointing to the immense number of demitted Masons in the State; affirming that the Louisiana (and New York) plan of striking from the roll, only increases the evil, one-half the membership in Louisiana being in that condition or liable to be placed so under the rule. He points to the fact that all other Masonic bodies in that State have adopted the rule abolishing dues.

A case had been adjudicated by him of a novel character. One of the Lodges of New Orleans, strongly tinctured with the rebellious sentiments, unhappily too prevalent in that locality, had refused admittance to Federal soldiers who were Masons. The Grand Master pointed to the fact that rebel officers and soldiers had been admitted as visitors at an earlier period, and says, "to object to sit with a brother who has proved himself such, because he is in the army or navy, or comes clothed with the garb of his calling, is highly unmasonic, and will not be permitted in this jurisdiction."

Joseph Santini, D. D. G. Master, reports concerning one of the Lodges working in French and Spanish, that "the conferring of the Third Degree is almost entirely against the Ancient Landmarks of the Order."

The Relief Lodge reports "that no truly worthy applicant has been turned away without assistance." The proceeds of a concert in favor of the Relief Lodge were \$1,315.05. They had distributed \$919 to applicants.

An appeal being made to him by the rebel officers confined on Johnson's Island, the sum of \$834 was speedily raised and forwarded to them.

The Committee on Foreign correspondence report the Proceedings of twenty-five Grand Lodges.

ENGLISH MASONIC CALENDAR.

Brother John R. H. Sprey, of Devenport, England, has kindly sent us a copy of his Masonic Calendar for 1865, and promises that for the present year. The copy before us has a portrait of the D. Prov. G. Master, John Huyshe, a capital picture. For the benefit particularly of our English readers, especially those from Devon and Cornwall, we explain that this Calendar, furnished for only one shilling (Sterling) per year, gives the scheme for the Cornwall Masonic Annuity Fund, the Royal Benevolent Institution for Aged Females, with an engraving, a series of Notes and Gleanings, a Calendar well stored with Masonic and Church events, Lists of Lodges in Devon and Cornwall, with the names of their respective officers, Rolls of Mark Lodges and Commanderies in Devon and Cornwall, and some of the best Masonic Odes. This makes a neat volume of 60 or 70 pages, exceedingly cheap for 25 cents, and we hope Brother Spry will have encouragement to continue it for many years.

THE SUBJECT OF WORK.

We commend and most thoroughly endorse the following paragraph from the last official Address of Grand Master E. A. Guilbert to the Grand Lodge of Iowa :

The subject of **WORK** deserves especial consideration. In conferring the degrees in Masonry, the subject *manner*, as well as the subject *matter*, should be patiently elaborated and studied. Every master should first be accurate, and then capable; and he should require those to assist him the dramas of the degrees, who possess these twain qualifications of good workmen. To confer the majestic honors of Masonry in a blundering, hurried, and unimpressive style, is not only disgraceful, but is unjust to the newly admitted brother. The ceremonial of the order, to those who properly appreciate it, has all the solemnity of a sacrament. To render this farcical through ignorance or levity, is as reprehensible as the sneers which the contumelious level at the time-honored ordinances of religion. Much, very much, depends upon the impressions which the neophyte receives upon his first introduction into the Lodge. If these are made deep, they will endure, and will ever after sway the man competent to estimate their potent influence. How necessary it is, then, in view of these facts, that the Masters of Lodges, and their officers and members, should seek to become thoroughly versed in the work as we have it in Iowa. A pure, precise, and elegant system it is; one whose beauties are blossoms plucked from the tree of the past. Like the undying and solemn glories of the stars, they win and charm the more they are investigated and beheld by the thoughtful Mason. Such a system deserves and should receive untiring study and graceful exposition; as well because of its intrinsic value and its admirable outgrowths, as because it is the approved of the M. W. the Grand Lodge. Schools of instruction should be organized in every Lodge, and hold weekly sessions. These schools are vast helps to a correct knowledge of the work, and have done incalculable good. I consider them the most valuable Masonic enterprises of the time, and I rejoice that they are a speciality in Iowa.

I commend these institutions to the various District Deputies; and in order to strengthen their hands and illustrate the proper manner of teaching the Masonic *humanities*, I purpose to hold several schools of instruction, in different Congressional Districts, to which I invite especially Deputy Custodians and Masters, Wardens and Deacons of the Lodges.

TO HALE.

The meaning of this Masonic phrase is often misapprehended by our brethren.

“This word is used among Masons with two very different significations. 1. When addressed as an inquiry to a visiting Brother, it has the same import as that in which it is used under like circumstances by mariners, thus: ‘Whence do you hail?’ that is, ‘of what Lodge are you a member?’ Used in this sense, it comes from the Saxon term of salutation, ‘HÆL,’ and should be spelt ‘hail.’ 2. Its second use is confined to what Masons understand by the ‘*tie*,’ and in this sense it signifies to *conceal*, being derived from the Saxon word ‘HELAN,’* to hide. By the rules of etymology, it should be spelt ‘hale.’ The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular, is a striking proof of the antiquity of the Order and its ceremonies in England.†”

* E, in Anglo-Saxon, is to be pronounced as *a* in the word *fate*.

† “In the western parts of England,” says Lord King, “at this very day to *hale* over any thing signifies amongst the common people to cover it; and he that covereth an house with tile or slate is called a *helliar*.”—*Critical History of the Apostle's Creed*, p. 178.

SYNOPSIS OF MASONIC LAW.

[~~135~~ Under this head we will give in condensed form well-established rulings and decisions upon questions relating to Masonic Jurisprudence. We would, however, warn each reader that every Grand Lodge in modern times has adopted local rulings of its own, which may or may not conflict with these, and it is safest to examine the Constitution and Regulations of your own Grand Lodge before acting upon any opinion of ours.]

1. Upon the election and installation of officers, the last Treasurer and Secretary are bound to pass over, without delay, all the funds, records, seals, documents and property of every character belonging to the Lodge that is in their hands. Upon their failure to do so, the incumbents may demand them and if refused, charges should at once be brought against the recreant brethren. The punishment for such an offense is of the highest. If the Treasurer has given an official bond, he may of course be sued upon it before the courts.

2. Under no circumstances can such a thing as re-obligating a person be performed. If a man is known (by proper Masonic tests) to have been initiated, then he can be admitted to the Lodge, to membership, &c. If a person has so utterly forgotten the rituals that he cannot prove himself a Mason, why then in a Masonic sense he is *not* a Mason, and must be treated as a profane.

A person expelled by a Lodge cannot be admitted to Masonry by a new initiation. This, under no circumstances, is allowable. No matter how stubborn is the Lodge that expelled him, or how commendable the subsequent conduct of the expelled person may have been, he can only be restored to Masonic privileges by the Lodge that disciplined him, or by the Grand Lodge having jurisdiction over that Lodge. All Lodges are to be treated on an equality, and it is not for one Lodge to say that another one is unfair and unmasonic.

3. No installation can be said to be completed unless the five following constituents are observed, viz.: 1. The consent of the members present, that the persons to be initiated have been duly elected. 2. Acknowledgment by the members that they adhere to their choice. 3. A covenant by the officers to be installed that they will faithfully perform the duties of their respective offices. 4. An enumeration and acceptance of the official duties enjoined. 5. Rendering homage (respect) to the officers. This is the order in which these particulars are stated in the Monitor.

4. The Master of a Lodge ought not "to declare the Lodge closed until reopened by order of the Grand Master," unless the case be one of a remarkable character, for which no precedent is found. The Master, at his Installation, solemnly promises, in the presence of God and his Lodge, that he will see that the By-laws are carefully and punctually executed. Those By-laws provide for regular meetings not less than twelve in the year, and it is nothing less than a violation of his covenant to terminate the proceedings of the Lodge in the summary manner indicated.

5. You ask us to explain the term "covenants," used so often in this journal. The covenants of Masonry are those pledges or engagements which, being voluntarily taken, agreeable to the Holy Scriptures, equitable, ancient, and irrevocable, are well styled *the cement of its walls*. It is the covenant which makes the Mason. It is the line between his darkness and his light. *Previous to its reception* he may refuse to proceed, or be rejected by any member of the Lodge, without reason asked or given; *after its reception*, he is entitled at once to all the light of the degree to which the covenant pertains.

MASONIC.

I.

When the sun robes the morn in orient gold
The prospect sublime we with pleasure behold;
His high meridian splendor with joy we survey,
And retire with regret when he closes the day.

CHORUS.

Then in peace, love, and harmony our voices we'll raise,
In full chorus united to Masonry's praise.

II.

Much "science" and "skill" in our Temple combine,
"Strength," "wisdom," and "beauty" in every part shine;
In graceful profusion its "Royal Arch Towers,"
And its "Pillars" entwined round with mystical flowers.

CHORUS.

Then in peace, love, and harmony our voices we'll raise,
In full chorus united to Masonry's praise.

III.

The turbulent passions which nature disgrace,
We melt into "friendship, love, concord and peace,"
Blest cement of friendship, 'tis thine to bestow,
The thoughts that expand and the feelings that flow.

CHORUS.

Then in peace, love, and harmony our voices we'll raise,
In full chorus united to Masonry's praise.

IV.

To lighten the load on the bosom of woe,
To taste the pure sweets that from charity flow—
To know no distinction of country or sect,
Are the virtues sublime we are taught to respect.

CHORUS.

Then in peace, love, and harmony our voices we'll raise,
In full chorus united to Masonry's praise.

V.

We walk by the "line," and we deal by the "square,"
By the "compass" of reason our wishes we steer.
From the "level" of justice we scorn to depart,
And the plummet of Truth marks every pulse of the heart.

CHORUS.

Then in peace, love, and harmony our voices we'll raise,
In full chorus united to Masonry's praise.

VI

By honor and justice and brotherly love,
We work out our way to the "Grand Lodge above,"
When virtue commands we'll obey the blest call
And give glory and praise to the Master of all.

CHORUS.

Then in peace, love, and harmony our voices we'll raise,
In full chorus united to Masonry's praise.

—*Limerick Southern Chronicle.*

SPIRIT OF THE MASONIC PRESS.

The *Masonic Gavel*, (Annapolis, Md.,) began its existence November, 1865. Its motto is: "Light out of Darkness." It is a quarto newspaper, very well printed. The leading article is by John Jones, of Chicago, on the "Recognition of Colored Masons." A poem from the *Christian Record* to the memory of Wm. Tunion, has an adaptation of Wolfe's familiar lines upon Sir John Moore. The January issue has the first chapter of an article by Rev. L. H. Turpin, on "The Ideal of Masonic Society." This is a very creditable production. We wish the publisher success.

The *New York Despatch* of Dec. 24, (the last we have,) has four closely printed columns of Masonic matter. The "Answers to Correspondents," which always forms a prominent feature in the *Despatch*, is very rich. A proposition is on foot among the various Commanderies of that city to unite and fit up a Hall for their joint use.

The *Masonic Monthly*, of December, a dissection scalpel in hand, of the Masonic presses of this country forms the *piece de resistance*, the roast beef of this issue. Setting out with the observation that "it is of the very greatest importance that the influence of Masonic literature should be of the right description," the *Monthly* delivers a stinger on the conk, a dig in the costal regions, or a blow in the bread-basket of every one of us. It thinks that Masonic editors run too much into personalities, having a vein of egotism among their other venous arrangements, and advises that the editorial pronoun "we" be allowed to rest awhile from over-much use. Beginning with old Charles Whitlock Moore, the *Monthly* places him "behind all his co

temporaries—strongly partisan in tone—has done much to destroy the harmony which should subsist among Masons—the amount of original matter in his magazine small.” Drawing in the editorial fist, its next goes out from the shoulder and draws claret from Cornelius Moore. “He puffs hotels, publishes marriages, births and deaths, and advertises quack medicines.” The next blow is at the Grand Secretary’s organ of Illinois. He says that the *Trowel* “has been in hot water from its very commencement—utters notes of discord and fails to spread the cement of brotherly love and affection—its spirit is altogether too ritigious.” Now for the turn of McMurdy, with whom, by the way, the *Monthly* has not been upon the best of terms, having, we believe, gently *insinuated* that Mc. was addicted to hooking his matter without giving editorial credit. The criticism used, however, is exceedingly gentle: “It contains some very sensible remarks on the present condition of the Scotch Rite,” &c., &c. The *Masonic Eclectic* has nothing but butter and honey; “there is not another Masonic periodical published, the visits of which are so welcome,” &c. The *Mystic Star* “has an insipid love story—extracts from the N. Y. *Courier*, which we believe is still edited by an expelled Mason—fiercely attacks Albert Pike and recommends a political paper.” Now for our turn: “THE VOICE fails to come up to his standard of what a Masonic magazine should be.” We wait to hear what the *Monthly* will say in its January issue of *itself*.

—A correspondent of the *Chicago Republican*, under date Jan. 3, says of Quincy, Illinois:

The orders of Masonry flourish here to the last degree, and include the most influential people of the city. The Prelate of the Commandery of Knights Templar here is an ornament to his profession, and lends eminent worth and goodness to the office to which he has been recently elected.

A GRAND MASTER'S SALUTATION.

The Grand Master of Iowa, Edward A. Guilbert, comes before his brethren in a St. John's Day salutation, a copy of which has been kindly furnished us. Our readers will recollect a similar greeting from the same facile hand last year, and the approbation which it received from the Masonic press and the fraternity generally. Brother Guilbert deserves and will have a niche in the Masonic Temple of Iowa. His labors for the happiness and profit of the craft there, have far excelled those of his predecessors, if they have not those of any incumbent of the Grand East in any jurisdiction. Honor to the "working Grand Master;" to the unpaid official; to the brother who honors the place which he fills.

Our space will not permit us to give the attention to this encyclical which it deserves; this, however, is the less necessary from the fact that much of the letter is chiefly of local interest. The writer begins by expressing the wish that the anniversary of St. John the Evangelist may receive more attention than it has heretofore done, and elegantly alludes to the affectionate attachment existing between that person and the Saviour.

The importance of Masonic journalism is adverted to and the *Masonic Trowel* is added to the list of presses which the Iowa craft may safely patronize. He warns the fraternity, however, that Masonic papers are not authoritative in matters of jurisprudence.

He warns the craft against hawkers of Masonic keys and notes; he has, however, no knowledge that such are, in his jurisdiction.

He speaks well of the importance of beautifying and adorn-

ing Lodge-rooms, and thinks that Lodges will be attended in proportion as this duty is performed.

In the dissemination of the correct Ritual, he repeats his approval of "the missionary method," through schools of instruction. Great success has followed them in Iowa, and new ones are forming under his earnest counsel. They are formed in imitation of the plan of "Webb, the wise and benevolent promulgator of the Divine Idea of correct systematic ritualistic teaching, whose outgrowths have so benefited the craft, and those of his maligned and courageous emulators who have of late years so re-animated and made so effective by their untiring and united labors this Divine Idea after it had lain dormant."

He warns the craft that the most scrupulous care should be exercised in the admission of new members to the Lodge. This point is sternly enforced as vital to the very existence of the Order. The mission of Masonry is adverted to as high and holy, and the results, boundless and most glorious.

Alluding to his own labors in modest terms, he yet shows how he has snatched, from the demands of a most exacting profession, time for all the duties of his position. He might truthfully have said, that if he has not given all the time he *would*, he has given more than any other man placed in his situation *could*. We are sorry that our rapid sketch gives so inadequate an idea of this glowing and soul-full bit of writing. It is all good, and will be given in full, we hope, in those Masonic papers not so crowded with original matter as THE VOICE.

THE Lodge at Johnson's Creek, N. Y., is about to be removed to Middleport, about six miles South, and that zealous and accomplished Brother, Wm. R. Torrey, made Master. We predict for it a prosperous career.

THE FOUR EXCUSES.

[A correspondent sends us the following original lines, which are at least of average worth:]

Four men were waiting the cars one day
And slowly indeed time passed away;
When Jeremy Smith was heard to say:
 "Boys, come and drink with me!"

The first replied "I took a glass
Ten minutes ago, so let it pass."

The second said, "I am not dry,
Perhaps I'll do it by and by!"

The third groaned out, "Oh, not a bit:
I've got the headache like 'twould split!"

The fourth one stammered, "None for me;
I'm a teetotaler, t—, t—, t—!"

An hour passed, then came the train;
The first had drunk as much again;
The next was tighter than a brick;
The third with "whisky straight" was sick;
The fourth was sober as a judge—
He'd took the t—, t—, total pledge!

A PICKPOCKET AMONG THE BRETHREN OF THE SQUARE AND COMPASS.—A singular scene occurred, not long since, in a Lodge of Freemasons, at Odd Fellows' Hall, corner of Center and Grand streets, N. York. Detective Wilson, who is a member of the Lodge in question, was in attendance at its meeting, and just as preparations were being made for the initiation of a new member, everything being conducted with all due solemnity, what was the officer's astonishment to find in the neophyte a notorious pickpocket who goes by the name of "Fat Doctor." The fellow's design, evidently, was to impose upon a respectable body of men first, and pick their pockets afterwards. The ceremony was immediately stopped and the disappointed apprentice taken to the police headquarters.

A GENEROUS ALLUSION.

In the late encyclical letter of the Grand Master of Iowa occurs the following generous allusion to him who has long been the editor of this magazine :

“When some errors which have been made, errors in part the offspring of strange and unfraternal opposition, and in part inseparable from human frailty, shall have been forgotten, and when one, who, by reason of the duties devolved upon him, was most conspicuous in this episode, shall have descended to “the equal grave,” where alone all reformers receive freedom, quiet and correct estimation, the memory of the earlier and later Apostles of uniformity shall descend to remotest times, the apotheosis of all that is worthy of Masonic respect and admiration.”

A KIND WORD.

Masonic editors fearful of arousing passions of annoying jealousy, rarely praise one another. Occasionally an exception is found ; instance the following. The *Masonic Monthly* of December, in a strain of criticism quite impressive for its seriousness, thus characterizes Bro. Morris, so long editor of THE VOICE: “Brother Morris has ability enough to make a very superior magazine. We know of no living Masonic writer who excels him in versatility. He knows how to interest his readers at all times. The Masonic information at his command is more general, perhaps, than any cotemporary possesses.”

THE MASTER'S MONTHLY CHARGE TO HIS LODGE.

THE MASTER'S CHARGE AT THE MARCH MEETING OF THE LODGE.

[This series, prepared by one of the most experienced writers of the age, will be continued through the twelve issues of this volume. It will be found admirably adapted for the Worshipful Master to read from the East, being in length well proportioned and in matter plain, pointed, brotherly, and earnest.]

BROTHERS :

We are now advanced to the third month in the new year, and it devolves upon me again to express to you my sentiments as your Master, and tender such advice as the principles of our Order demand. My remarks this evening will relate to the importance of Secrecy as a Masonic Virtue.

In all ages, Freemasons have been renowned for their proficiency in the *art of preserving secrets*. And this is no light or frivolous matter. Even though the secrets of Masonry were not in themselves important, yet the ability to preserve secrets in a brave and true heart, *is* important, and to this end much of our ritual is directed. The Masonic Lodge in this respect is a school of prudence and propriety. Every thing around us is calculated to impress upon our minds the great lesson of prudence and discretion. Our place of meeting, at the highest elevation this edifice will permit; the extraordinary vigilance used by our Tyler, who, with a drawn sword, guards the portals of the Lodge; the first pledge in our covenants as Masons—all these and other things point to the same great end. Brethren in other countries sometimes inscribe over the door of entrance to their Lodges, "*Audi, vide, tace*," that is to say, "Hear, see, be silent!"

The royal moralist to whom Freemasonry is indebted for its very existence, pronounces the worst of woes upon him who betrayeth secrets. To forfeit the confidence of friendship by exposing matters entrusted to us under the seal of friendship is to commit treason against the most sacred principle of human nature. It was this that added to the horrid guilt of Judas Iscariot; he not only sold his friend to death, and that, too, for a trifling sum of money, but betrayed to his enemies the place of his retreat. That which he had learned as a *companion* he exposed as a *traitor*.

In a preceding sentence, I remarked that even though the secrets of Masonry were not in themselves important, yet the ability to keep them is an art in itself of great importance. But the secrets of Masonry *are* important for various reasons. By a proper and well understood use of these secrets, the great Brotherhood, scattered in every land and on every sea, are able to interchange the good deeds which our covenants enjoin, to become acquainted with each other, to visit each other's Lodges, and to carry on the work now thirty centuries old. The secrets of Masonry are the *seeds of Masonry*, which, being sown in good ground, bring forth "some thirty, some sixty, some an hundred fold." Were these secrets exposed to the world, they would not benefit the world, but would at once destroy Masonry.

There is little danger in these days of Masonic popularity of any one coming forward to expose our secrets to the world. But there is a danger to which we *are* all liable, a danger very imminent in these days, and from which I would solemnly warn you. It is *that of reposing the secrets of Masonry in the bosom of unworthy men*. I fear this has already been done in some Lodges if not in ours. Traveling through the land we find men who have received the Masonic degrees who are drunkards, brawlers, blasphemers, licentious, false to truth, honor and justice. What Lodge has thus placed the secrets of Masonry in unworthy breasts? what Lodge has ex-

posed us all to the evil influences resulting from the wickedness of such men?

Let us be warned, my brethren, in due season, and guard carefully against this strange defilement of a pure and holy institution. It is certain destruction to a Lodge to admit such persons to its membership. Though for awhile the Lodge may hold them up and may seem to go forward and make good progress under the weight, yet its prosperity is deceitful; the ax has been struck at the root of the tree; a poison has been taken internally that will soon destroy all that is beautiful and useful in the Lodge.

Let us then work together, dear brethren, in keeping a cordon of sentinels around our Lodge. Through the ballot-box, let each member act as a Tyler to guard the Lodge against the approach of the unworthy. So shall we maintain our happy unity and leave the grand institution to those who come after us, unimpaired and even improved by our existence.

EVIDENCES.

It is not to be presumed that we are a set of men professing religious principles contrary to the revelations and doctrines of the Son of God, reverencing a deity by the denomination of the God of Nature, and denying that mediation which is graciously offered to all true believers. The members of our society at this day, in the third stage of Masonry, confess themselves to Christians. The veil of the temple is rent, the builder is smitten, and we are raised from the tomb of transgression. Our authorized lectures furnish us such a series of evidences in support of this opinion, as can scarcely be found in the details of any other human institution; for Freemasonry, as now practised, is a speculative, and not an operative institution, although it is admitted that both these might be blended in ancient times. The evidences of the above fact run through the entire system, and are equally conspicuous in every degree.

FORGIVENESS OF INJURIES.

In this country most of the members of the Masonic Fraternity profess to be guided by, or at least, to respect and believe in the doctrines of Christ and his disciples. To such we would say a few words. Who among you would willingly meet the king of terrors with malice in your hearts, cherishing revenge, and holding a mental reservation against any human being? Bear in mind that most sublime expression in that prayer, lawful alike to Hebrew or Christian, "forgive us our trespasses as we forgive those who trespass against us." Can we be forgiven unless we forgive? The Saviour promises us that if we forgive we shall be forgiven, and he emphatically assures us that if we do not forgive we shall not be forgiven. We are furthermore instructed not to bring an offering to the altar, if we have aught against a brother, until we have first been reconciled, and then to offer our gift. This is the hardest thing for poor human nature to perform. It would seem hard enough to forgive one who has maliciously or carelessly injured us, without asking a reconciliation. To us the offer of reconciliation would seem to come more properly from the offender. And so it would. Still, if it does not come, the offended party should not delay to seek a reconciliation. To render good for evil is Godlike. It was in this spirit that two Masons settled their difficulties not far from our residence. Difficulties grew up between two farmers, arising from encroachments of one upon the other, as was believed, and a lawsuit was the consequence. The party who fancied himself injured, himself a Mason, in some way found the defendant to be one also. He immediately waited upon him and inquired if it was true that he was a Mason. The defendant answering affirmatively, the plaintiff replied that they were not settling their troubles in a Masonic manner, and that actuated by a true Masonic spirit they could settle their matters easier than anybody could do it for them; the defendant met him like a man, half way; they struck hands, and in fifteen minutes the affair was settled. About this there was no mawkish sentimentality; two commonsense farmer Masons knew what was right, and acted accordingly. We want to carry this point farther. It is the duty of every Mason to practice upon this holy, generous, and Godlike principle in all his dealings and intercourse with all men. "Whatsoever ye would that men should do unto you, do ye even so unto them." We hope we have forgiven all, as we hope to be forgiven.—*Exchange.*

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Records send us their published proceedings, directed "VOICE OF MASONRY, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

DISTRICT COLUMBIA GRAND LODGE—*Elected* 1865.—Geo. C. Whitiny, G. M.; R. B. Donaldson, D. G. M.; W. G. Parkhurst, G. S. W.; Andrew Glass, G. J. W.; C. Cammack, G. Tr.; W. Morris Smith, G. Sec.

MARYLAND AND DISTRICT COLUMBIA GRAND CHAPTER—*Elected* 1865.—Jas. G. Smith, G. H. P.; R. H. Holmes, D. G. H. P.; H. G. Parkhurst, G. K.; F. Woodworth, G. S.; F. Fickey, G. Treas.; W. Morris Smith, G. Sec.

KENTUCKY GRAND CHAPTER—*Elected* October, 1865.—H. Hudson, G. H. P.; P. H. Jeffries, D. G. H. P.; J. H. Branham, G. K.; Hiram Bassett, G. S.; A. G. Hodges, G. Treas.; P. Swigert, G. Sec.

KANSAS GRAND LODGE—*Elected* October, 1865.—Jacob Saqui, G. M.; C. K. Holliday, D. G. M.; M. S. Adams, G. S. W.; Jno. C. Richmond, G. J. W.; Charles Beck, G. Treas.; E. T. Carr, G. Sec.

COLORADO GRAND LODGE—*Elected* Nov., 1865.—Andrew Mason, G. M.; O. B. Brown, D. G. M.; Charles Withrow, G. S. W.; James F. White, G. J. W.; Richard Lopris, G. Treas.; O. A. Whittemore, G. Sec.

KENTUCKY GRAND COUNCIL—*Elected Oct.*, 1865.—Philip Swigert, G. P.; Thomas Todd, D. G. P.; L. D. Croninger, G. T. I.; T. G. Loockerman, G. P. C. W.; H. Hudson, G. Treas.; A. G. Hodges, G. Rec.

LOUISIANA GRAND LODGE—*Elected Feb.*, 1865.—J. Q. A. Fellows, G. M.; Edward Bartlett, D. G. M.; Geo. A. Pike, G. K.; John Booth, G. S.; Henry R. Swasey, G. Treasurer; Samuel M. Todd, G. Sec.

LOUISIANA GRAND CHAPTER—*Elected Feb.*, 1865.—Henry R. Swasey, G. H. P.; Henry Regenburg, D. G. H. P.; H. P. Buckley, G. K.; Geo. W. Munday, G. S.; Robert Coburn, G. Treas.; Samuel M. Todd, G. Sec.

LOUISIANA GRAND COMMANDERY—*Elected Feb.*, 1865.—J. Q. A. Fellows, G. C.; Samuel M. Todd, D. G. C.; Fulgence Rican, G. G'l'o.; W. P. Coleman, G. C. G.; Henry R. Swasey, G. Prel.; Emanuel Blessey, G. Treas.; Joseph P. Horner, G. Rec.

LOUISIANA GRAND CONSISTORY, (A. and A. R.)—Wm. M. Perkins, Commander-in-Chief; John L. Lewis, D. Commander-in-Chief; Thomas Clipps, 1st Lieut.-Com.; H. P. Buckley, 2d Lieut.-Com.; S. M. Todd, G. Chanc.; Edw. Barnett, G. Treas.

MICHIGAN GRAND LODGE—*Elected Jan.*, 1865.—Wm. T. Mitchell, G. M.; S. C. Coffinbury, D. G. M.; A. T. Metcalf, G. S. W.; A. Partridge, G. J. W.; R. W. Landon, G. Treas.; J. Fenton, G. Sec.

MISSOURI GRAND LODGE—*Elected May*, 1865.—John F. Houston, G. M.; John D. Vincit, D. G. M.; Martin Collins, G. S. W.; R. E. Anderson, G. J. W.; Wm. N. Loker, G. Treas.; A. O. Sullivan, G. Sec.

IN MEMORIAM.

[Under this heading will be inserted the names of deceased Brethren, with brief extracts from Obituary Notices, when communicated to us. We solicit from our readers early intelligence of the deaths of Masons, with age, affiliation, and day of decease.]

His work was not done, yet his column is broken,
Mourn ye and weep, for ye cherished his worth;
Let every tear-drop be sympathy's token—
Lost to the Brotherhood, lost to the earth.

HON. THOMAS CORWIN, of Ohio, late Minister to Mexico, a statesman of the highest rank, an eloquent speaker, a genial and true hearted gentleman and a Brother of the Mystic Art, died at Washington, D. C., December 18, 1865, aged 71 years. In former days Brother Corwin delivered various Masonic Orations of merit, which were incorporated in his "Speeches" published about eight years since.

Thomas Corwin was born in Bourbon County, Kentucky, July 29, 1794. He removed to Ohio at an early age. In 1840 he was elected Governor of Ohio; in 1845 Senator of the United States; in 1848 was appointed Secretary of the Treasury; in 1861 Minister to Mexico. Mr. Corwin was a man of strong physical structure; he was renowned for his wit, which flowed constantly. He was in his day one of the most effective popular orators the country has produced. He always enjoyed life, seeking the sunny side under all circumstances. He was an able lawyer, a skilful advocate, an earnest friend, and a most entertaining companion.

JOHN HENRY HOLLAND, Past Grand High Priest of Louisiana, born in Hartford, Ct., May 23, 1785, died at New Orleans, March 29, 1864, aged 79 years.

ROBERT F. MCGUIRE, M. D., P. Grand High Priest of Louisiana, died in 1862.

B. N. CRUMP, of Hannibal, Mo., formerly of Louisville, Ky., died Aug. 23, 1865.

WILLIAM B. HUBBARD, Past Grand Master of Ohio and of the Grand Encampment of the United States, a gentleman of high social distinction and a Freemason of the first order, died at Columbus, Ohio, Jan. 5, 1866. An extended notice will appear in our next.

JOHN McMAHAN, of Salem, Ind., died Dec. 28, 1865. The obituary adopted by his Lodge, (Salem, No. 21,) has the following impressive testimony :

A member of this Lodge more than forty years, a period longer than many of us have lived ; also by his having borne the brunt of the battle during the dark days of Masonry, standing firm when thousands of seemingly good men paled before the fires of persecution, and when

“ A man's foes were they of his own household ;”

when there was a spy in almost every camp, and one scarce knew whether he could trust his nearest neighbor or most intimate friend. To him and others like him, we owe the great privilege of meeting here as a band of brothers to-day ; and but for him, the glorious institution, which has numbered so many illustrious names upon its rolls, would have become a by word, and a reproach.

Who has also endeared himself to us by his uniform urbanity of manners, since to every brother he extended cordially the hand of friendship and good will ; and, although successful in accumulating more than a competence, and being one of the foremost men of business of his time, yet he never assumed the haughty airs of a Pharisaical superiority that so many exhibit under like circumstances. He looked upon the world with a true Masonic eye, and regarded a man for his internal, and not for his external qualification.

In addition to this we learn through our esteemed Brother, C. C. Menaugh, that he was born near the city of Dublin, in Ireland, in the year 1794, of Episcopal parentage. In all the relations of life he was that noblest work of God, *an honest man*.

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of *THE VOICE* in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial workbench.]

—The School of Instruction at Oskaloosa, Iowa, under charge of Custodians Welling & Langridge, was closed Dec. 27, after a very pleasant and profitable session. Craftsmen were present from various parts of the State.

A Commandery of the order of Knights Templar has been organized. We understand that there is thought to be some "excellent timber" within this jurisdiction, out of which it is proposed to perfect a *working* Encampment, second to none in the State. We hope the Sir Knights will not flag in their zeal for an institution formed upon the Christian Religion and the practice of Christian Virtues!

—A Cincinnati correspondent writes us that a new Lodge has been organized there under the title Kilwinning Lodge. Another is projected, to be called Excelsior Lodge.

—A LaPorte, Ind., paper says: "The ceremonies attending the dedication of the new Masonic Hall in this place, Dec. 27, 1865, were largely attended and of the most interesting character. Wm. Blinks, of Michigan City, acted as Master of Ceremonies. A large number of neighboring Lodges were represented, and after the conclusion of the entertainment at the Hall, many of the members of the mystic

tie repaired to Concert Hall with an equal number of wives or sweet-hearts, and tripped the light fantastic toe until the small hours of night.

—Our old readers, familiar with the name of Sylvester Stevens, of Knoxville, Ills., will share our distress to learn that by a terrible accident in the use of machinery, he has lost his left hand. He bears the deprivation like a man, writing us in a cheerful strain: "I have been shorn of a very useful, handy old servant, but I have recovered my health, am heart-whole, and do not repine at my misfortune." Bro. Stevens has removed to Yates City, Ills., where he is Master of the new Lodge, and the High Priest of Canton Chapter, No. 68, both of which bodies are in a healthy condition.

—A Chapter of Royal Arch Masons with Comp. H. H. Hemenway for High Priest, was installed at Lansing, Iowa, in November last. Our old friend Prof. J. C. Baker, of Waukegan, Ills., (now of McGregor, Iowa,) was present and took part in the organization.

—Brother Simon S. Polk, Master of the Lodge at Williamsport, Pa., has sent us in all 31 subscribers for volume 4, which he considers the challenge list for the year.

—A correspondent writes: "I am tired of writing out in full petitions for membership; wrote nine myself for the last regular communication of my Lodge." Under this state of things he very properly orders 50 of our blank petitions and this will give rest to his good right hand for some time.

IRRELIGIOUS LIBERTINE.—It has been fatal to the permanency of our old Masonic tongue that the uneducated have been intrusted with the correction of the Lectures. Men who knew nothing of the English language save the scanty portion they use colloquially, have taken liberties which the

learned would shudder to do. Thus the forcible and elegant expression "an irreligious libertine," found in the "Old Charges, and signifying, (as per Webster's Dictionary,) *a skeptic in religious things*, has been thrown out of the Lectures in certain jurisdictions, and something quite different substituted.

—At Fulton City, Illinois, there was a public installation on New Year's Day, a large gathering and a good time. Bro. D. W. Thomson delivered an Address, in which the Patriarchial Mosaic and the Christian Dispensations were compared, and their analogies to the three Craft Degrees elaborated. At the festival that followed, some 350 participated.

KEEP TO THE RIGHT.—In all Masonic processions turn to the right!

"Keep to the right as the law directs
For such is the law of the road;
Keep to the right, whoever expects
Securely to carry life's load.

"Keep to the right, with God and the world,
Nor wander, though folly allures;
Keep to the right, nor ever be hurled
From what by the statutes is yours.

"Keep to the right, within and without—
With stranger, and kindred, and friend;
Keep to the right, nor harbor a doubt,
That all will be well in the end.

"Keep to the right, whatever you do;
Nor claim but your own on the way;
Keep to the right and stick to the true
From morn to the close of the day."

—The various methods by which errors in supplying papers to subscribers are made, are as numerous as they are provoking. The integral calculus, squaring the circle, and other

ingenious problems, are light compared with keeping subscription books straight. Correspondents generally seem to abhor the name of the State they live in, and never put it on their letters. Many are equally reticent as to the postoffice. Champollion, whose "best hold" was Egyptian hieroglyphics, would never have been able to understand a lot of newspaper correspondence.

—Apollo Commandery, No. 1, Chicago, Ills., held its annual Festival Jan. 9, at the Tremont House, pronounced by the participants as the best of the series. Many guests from Wisconsin, Indiana, and various parts of Illinois, were present. The Sir Knights made a grand *entrée*, and performed the evolution prescribed in their drill. A splendid dinner was spread, dancing followed, and all parted in good feeling.

—Bro Geo. E. Mendum, whose death we announced in a recent issue, left his property, which was considerable, to his Lodge, (Neptune,) in New York city.

—Hon Wm. A. Forward, of Florida, died October 8, at Savannah, aged 53. Judge Forward was a native of New York, but for twenty-six years practised law at St. Augustine. He was circuit judge for years, and at the time of his decease Judge of the Supreme Court of Florida, his term of service not having expired. For ten years he was a ruling elder of the Presbyterian Church of Pilatka. He was a teacher in the Sunday-school. He was not ashamed of his Masonry, but cultivated the art assiduously.

—Brother Charles Kahn, of Strasburgh, C. W., has furnished an account of the Festival of Tecumseh Lodge at that place, Dec. 57 last. It was altogether a success. Bro. Kahn as D. D. G. Master, presided.

A *dejeuner* was given in the Masonic Hall in the evening, which was confined to members of the Lodge and their lady

friends. The Craft appeared in full regalia. The celebration was chiefly intended as the opening ceremonial of the New Hall. Considerable expense and skill have been lavished on the building, and with the most happy effect. The Hall occupies most of the story, the ante-rooms being of course to the west. The Hall is elegant in all its appointments. It is spacious, well proportioned and lofty, and a graceful effect is given by means of panelling and cornices. The carpet is Masonic, and was manufactured for the purpose in New York. The furniture, lamps, curtains, &c., are also in true Masonic taste. The merit of the decorative painting and gilding must be divided between Bro. Sedgwick, of Mitchell, and Bro. Thompson, of Stratford, both of whom have proven themselves to be skilful craftsmen.

The Masons have cause for congratulation that at last they have a Hall to meet in worthy the Royal Craft. But to return to the Festival. The repast was well set out on tables running longitudinally, with a cross table at the top. After supper the tables were removed, and the officers of the Lodge took their various positions, surrounded by the ladies and the brethren. The subsequent proceedings consisted of an appropriate opening speech by the W. M., an instructive and thoughtful address by the D. D. G. M. on the general scope and purposes of Freemasonry, and a brief exposition of its advantages by Bro. Jervis, interspersed with music by Bros. Miller, Birch, Matheson, Adams and Davis.

The town of Stratsburgh has a population of 4000. Its flourishing Lodge numbers more than 50 members, its chapter 44 "all good men and true," says Bro. Kahn.

—The Brethren of Des Moines, Iowa, "went and done it" on the evening of January 3. Our informant was so "overcome" by his part in the "doings," that he could only cut out and send us the newspaper report, which reads about in this way: "On the evening of Wednesday last, the 3d inst., the Fraternity whose heads are always on the level, and who

make it a point to part upon the square, gave a supper and party at the Savery House in this city which shed a halo of glory all over the managers thereof. At an early hour the brethren of the Mystic Tie, with the ladies they were tied to, commenced to congregate in the corridors and parlors of the hotel until they numbered not less than two hundred people, constituting the largest party that has come off in this city within the recollection of the oldest settler. At half-past nine the company piled into the dining saloon. The tables were beautifully arranged, evincing no little taste. By dint of industry and persevering application, serious inroads were made in the larder of the establishment, and some two hundred ravenous appetites were destroyed for the nonce. After the cessation of hostilities, Hon. J. H. Hatch, the efficient Master of Ceremonies, in a felicitous manner, extended an invitation to some of the guests to make a few remarks. A response was elicited from Hon. Isaac L. Allen, Attorney General of the State, and one also from Hon. B. F. Roberts, of the Des Moines Valley R. R. A large portion of the non-dancing members of the gathering then retired to their homes, while the youthful votaries of the giddy dance remained, and chased away the golden hours with flying feet until several small hours had passed 'ayont the twal.'

It was a good time—well gotten up—well conducted and satisfactory to every one."

—We are indebted for late favors to the following Grand Secretaries: Ohio, John D. Caldwell; N. H., Horace Chase; Michigan, James Fenton; N. J., J. H. Hough; Vermont, H. Clark; Minnesota, C. W. Carpenter; Kentucky, Philip Swigert; Indiana, Wm. Hacker; Missouri, A. O'Sullivan; Maine, Ira Berry; Louisiana, S. M. Todd.

—We have a prospectus of Bro. Rockwell's proposed work, "The Symbols of Freemasonry esoterically considered," which we will notice fully in our next.

—Bro. E. O. Withington, now of Savannah, Ga., writes us :

“Of the Columbia, S. C., Brothers whom you knew, Bro. John H. Boutwright, M. D., attained to the position of Grand Master, and died in office. Bro. Wm. T. Walter was at that time S. G. W., and as Bro. Robert B. Boylston, the D. G. M., had previously left his Grand Lodge for a higher one, our mutual friend Walter was acting G. M. Bro. M. W. Bythewood was, at last accounts, in Charleston, and I am here.”

In relation to the same place, (Columbia, S. C.,) Bro. John A. Renno, now of Charlotte, N. C., informs us that :

“The Masonic Halls in Columbia are all burnt, and all that was saved was one copy of the Records which fortunately the Secretary had home with him. My library, which I was about to complete for the use of the Brothers of the different Lodges, and also visiting Brothers, was entirely burnt.”

—Many of our old readers will remember Past Grand Master Randall, of Massachusetts, to whom the following paragraph refers :

“Rev. Dr. Randall, of Boston, has accepted the Episcopate of the Missionary Diocese of Colorado, and will be consecrated in the Church of the Messiah, at Boston on the 28th inst. He will remove his family to Denver City, for permanent residence, in May next.”

—At a Festival given by Victoria Lodge, No. 383, at Charlottetown, Prince Edward's Island, following the annual election of officers, our old friend Joseph Covell, now U. S. Consul at that place, was present. Both the Lodges in that city are said to be in a flourishing condition.

—We are surprised to learn from the Grand Secretary of Minnesota that the last *published* proceedings of his Grand Lodge are those of 1863. What is the matter?

STANDARD NOTICES.

All correspondence of THE VOICE OF MASONRY, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, etc., etc., must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of THE VOICE is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having a large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand *at this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50; if ordered by mail, 20 cents must be added for postage. Address,

J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

SPECIAL NOTE.—I am Sole Agent of those two new works of John Sherer, viz.: THE MASONIC DEGREE BOOK, a splendid thing, 20 dollars per copy, and his LADDER OF MASONRY. I also supply Jewels, Carpets, Clothing, and every thing needed in Lodges or by private Masons.

THE VOICE OF MASONRY.

MARCH, 1866.

ST. JOHN THE EVANGELIST AS A FREEMASON.

The present accomplished Grand Master of Iowa, (we refer to Prof. E. A. Guilbert,) in a late encyclical letter to the Lodges and Brethren under his jurisdiction, has struck an original vein of thought, worthy of his talent and official position, in an earnest recommendation of St. John the Evangelist, coupled with an exhortation to the Iowa Lodges, to keep, more generally, as a festival day, the 27th of December, usually designated the day of his nativity. This counsel is good. It will, we think, meet with general approval. For ourselves, we feel like adding our humble word to the intelligent Grand Master of Iowa, and enforcing the same by some additional arguments.

In the three Epistles of St. John, (known respectively as the First, Second, and Third,) is a diamond mine of loving and gracious thoughts, deep, broad, and full of gems. Since reading the learned Doctor's Encyclical, we have felt like perusing those three Epistles, again and again, and becoming a diamond seeker. Will our Masonic readers accept our guidance in a search so promising, a search whose results cannot but bless the soul, making all concerned in it both better Masons and better men?

The lesson of the three Epistles, so different from the lessons of so many modern Grand Masters, successors to the Man of Patmos, is LOVE. This is the key-note to all the melody. No matter what the music, triumphant or despondent, a song or a dirge, it always starts from and returns to the key-note, LOVE. Strike out the word LOVE from the Epistles of St. John, and the sentences would be without meaning. Let us look into this diamond-mine together:

"Beloved, let us love one another; for *love is of God*; and every one that loveth is born of God and knoweth God." How beautifully perfect this test, this crucial test of spiritual character! How applicable to the Masonic theory! Let us apply it: "Brother Masons, let us love one another; for love is of God; and every one that loveth has been truly initiated into the Masonic rites and knoweth the secrets cherished of the Order from olden times!" Could there be anything more apt than this? In the poem called "The Midnight Visit of King Solomon," the author introduced the same thought in this manner:

"Oh then, Brother Masons, when homeward you go,
 "Bear love in your bosoms, let love sweetly flow;
 "In concord, in friendship, in brotherly love,
 "Be faithful; no emblem so true as the Dove!
 "The world will admit then, with perfect accord,
 "You have met with King Solomon at midnight abroad."

That is, the test of the presence of the genuine Masonic sentiment in the Lodge is the spirit of brotherly love which the brethren bear away with them from its meetings.

Returning to our text, we find the same sentiment most sententiously enforced by the Saintly writer from a negative standpoint. "He that loveth not *knoweth not God*; for God is love!" Putting this to a Masonic purpose, it will appear in this form: "He that loveth not the brethren to whom he is so solemnly covenanted, knoweth not the Masonic mysteries; for the sum of all that Freemasonry teaches, in whatever form, is LOVE!"

Taking up another passage we are struck with this sublime exhortation: "Herein is love, not that we loved God, but that *He loved us*, and sent His Son to be a propitiation for our sins. *Beloved, if God so loved us, we ought also to love one another.* If we love one another, God dwelleth in us and His love is perfected in us.".... "He that dwelleth in love dwelleth in God and God in him." "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." How glowing with celestial light are these passages! May we not easily fancy the aged Evangelist, his weary exile in Patmos ended, his persecutions ended, permitted in his declining years bordering upon a century, to live quietly among those who revered him—in the groups of Masonic brethren gathered around him, uttering, with trembling voice and streaming eyes, such passages as these? Oh! that a St. John could visit our Lodges, and still more our Grand Lodges, to silence the unbrotherly altercations; to cast the money-changers out of the Temple; and to speak such words as these to a fraternity "hungering and thirsting" after the genuine secrets of Masonry, which were promised them.

But we have not yet quoted the most striking passages from these grand old records. He who eighteen hundred years since was resolved into dust, has left undying words in this:

"If a man say *I love God*, and hateth his brother, *he is a liar*; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" A liar! he is a liar! Yea, no matter what his professions; no matter what number of degrees he has taken; no matter what offices have been conferred upon him; no matter how many years he has stood up "with a leathern girdle about his loins," sharing the corn, wine and oil of the craftsmen: if he love not his brother whom he hath seen, he is a liar! The sentence aptly closes with: "And this commandment have we from him, That he who loveth God, loveth his brother also!"

The difference between light and darkness, terms so suggestive in the Masonic theory, is made to hinge upon the same thought :

“He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

Have we explored this diamond-mine sufficiently for the present occasion? We would like that Grand Master Guilbert's Masonic brethren should make the exegesis of LOVE a part of their festival occasions on the chilly 27th of December, and that mottoes from these three Epistles should be worked in the sweetest sugar upon the richest cakes laid out by dainty fingers upon the Masonic tables.

Ay, Master of the True,
 Urge on those hearts to do
 A better testimony to the one,
 Who gave,—all laws above,—
 The conquering law of LOVE,
 And sealed it with the gracious name of JOHN.

Ay, hail his natal morn !
 Fear not the winter's scorn,—
 The storm-god will move leniently above ;
 Bring wife and child to hear
 The word we so revere,
 The key-word of all Masons' music, LOVE.

Ay, round the Altar now,
 Let each one humbly vow—
 Humbly but firmly as beseems the wise,—
 That all that gracious Law
 Which John in vision saw,
 Shall be the essence of your mysteries !

Ay, thus will life afford
Its comfort and reward,
Its strengthening corn, its oil, its cheering wine,
And so to latest day,
Will coming craftsmen say,—
“They loved each other with the LOVE DIVINE!”

REMINISCENCES OF WILLIAM B. HUBBARD.

When the writer of this sat at the hospitable board of WILLIAM BLACKSTONE HUBBARD, in August last, and celebrated with him and his amiable family, the *seventieth birthday* of the venerable man, there was so much of spring and elasticity in his manner, such hopefulness in his speech, such a clearness of intellect in speaking of political and Masonic events, and withal such a memory of scenes that had been crowded into his long and active life, that the painful task now imposed upon him was little anticipated. Yet so it is; on the 5th of January, with scarcely a note of immediate warning, his powers of mind unimpaired, calm and serene in an age rarely attained without imbecility, William B. Hubbard was summoned to the last account. He has followed Barker, Dunlap, Scott, Tucker, and Town, to the sunset land, and the pen that wrote of the extinguishment of those great lights in Masonry, is now sadly and unwillingly taken up to write of this.

Our first intimacy with the honored subject of this sketch was during the year 1855, while Mr. Hubbard was making an official visit to New York. His labors in resuscitating the Grand Lodge of Ohio from a state of lethargy and disorder, had resulted in the most prosperous condition which that body had ever known. He had set the tone of jurisprudence, of official accountability, of attention to all the interests of the

craft, which has since been worthily followed by a Stokes and a Sparrow; his official decisions had become models of brevity, of practical simplicity, and of sound law to all who are interested in the subjects that had passed under his pen. We had derived our first impressions of Gen. Hubbard chiefly from these, and were prepared to find a clear head and genial heart. In this we were not disappointed.

The crowning glory of Gen. Hubbard's labors, however,—at least, that which he always valued the most,—was the edification and vivification of the Grand Encampment of the United States, of which he was chief for a period of twelve years. When he was first elected to this position in 1847, the Grand Encampment was a mere handful of aspiring men, meeting every three years chiefly for the election of each other to office; without an aim; without a ritual or drill; with no official decisions, and no precedents worth reciting; not even a set of official blanks. Gen. Hubbard did not merely *improve*, he *created*. He made the code of edicts now admitted to be the laws of that branch of Masonry; he originated the Drill; suggested the Costume; framed with his own hand all the official forms, and whatever that body—the Grand Encampment of the United States—is now, is due to the talent, knowledge and energy of this remarkable man. With a decision of character second to none, he carried through every point he undertook and became the Saint Bernard of the XIXth Century.

At the triennial assemblage at Hartford, Ct., Sept., 1856, the labors of Gen. Hubbard culminated. That was the crowning point in the history of Knight Templarism in the United States. At that Convention was an array of age, talent, learning, and zeal, such as we may vainly look for again. Alas, within a brief ten years how are the lines shivered at the onset of death! how one after another has gone

down under the dread lance of *le noir faînéant*, with no recovery, no redemption.

"The Knights are dust,
"Their swords are rust.
"Their souls are with the saints we trust."

On the death-roll are inscribed the names of Wm. C. Barker, Robert P. Dunlap, Henry C. Lawrence, Morgan Nelson, Moses Paul, Daniel L. Potter, Philip C. Tucker, M. M. Tyler, Amos Adams, Charles L. Church, Charles Gilman, Theo. S. Gourdin, G. W. C. Melody, Edward A. Raymond, H. H. Roberts, Charles Scott, James Stirratt, Horace M. Stokes, and doubtless others of whom the clue has been lost.

It was then, as remarked above, that the labors of this rare intellect and heart culminated. The historian of that assemblage says of him: "As the governor of a deliberative assembly in Masonry, Mr. Hubbard has no superior. Low-toned, quiet, self-possessed, never hasty, never embarrassed—he decides the most complicated questions as they arise, referring each to principle, and fortifying each with ample precedent. This makes his decisions consistent with each other, because consistent with a common plan. If any fault has ever been attributed to his manner, it is to his evident indisposition to explain those things which he thinks his fellow legislators ought, without his aid, to know. As a debater, his logic is clear and consistent. His speeches are brief,—all superfluity of language and gesture being studiously avoided." All who were present at the occasion named will admit the correctness of this description.

The industry of this man, whose decease creates a vacancy not to be filled in that branch of Masonry, was well nigh unparalleled. We have had many opportunities of social communion with him, both at his own fireside and in other places, and can testify to the active brain and the magic pen. His voluminous correspondence as Grand Master for twelve years fills a volume (his letter book) of hundreds of pages. Much

of this correspondence was of the most trying character. Decisions of queries in Masonic Jurisprudence, involving much thought and examination of historical authorities, questions of usage requiring a great personal experience, and a clear memory, models of all documents needed in the Commanderies and State Grand Commanderies of the Order;—these, with the counsels, suggestions and edicts demanded by a fast-increasing fraternity, eager for the knowledge applicable to that branch of Masonry, made up a letter book which is a monument of industry as well as ingenuity.

The writer feels called upon to add, though admitting the delicacy of the subject, a remark relative to the generosity of Gen. Hubbard. It was the fashion of a certain clique to disparage the man whose Masonic services and honors threw so far into the shade their own, and the charge was made that he was illiberal in the distribution of his ample means. This we know to have been an untruth. While he was a business man, managing prudently the fortune which his industry had acquired, no man was more ready to give an answer to proper appeals. Like all wealthy men, he was continually harrassed not only by needy honest brethren, but by the horde of professional beggars, whose names are in all Lodge books. Men who were scarcely known to him by name, were constantly asking loans and alms, and he was never without a case of the kind upon his table. In his reply to such he used the discretion which every man has the right to use in the management of his own affairs, being responsible to no one for it save the Divine Giver. While he gave much, he refused much; had he not, he would soon have become a beggar. And it happened with him, as with all men, those who received his money were silent; those whom he refused were clamorous, and called him uncharitable!

The story is told, and now darkness closes around the name of William Blackstone Hubbard. Once upon a long Sunday afternoon stroll among the old graveyards of Hartford, Con-

necticut, he told us "he should like, when dead, to have a plain cubic granite stone laid upon his grave." This was indicative of his character; massive; plain; unassuming.

We close with the remarks read by him in the peroration of his address as Grand Master in 1856: "With the brightest reminiscences of social scenes with you, and such as you whom I am soon to meet above; with the most unswerving confidence in Him whose EMBLEM it is our honor to bear; with sanguine hope in the perpetuity of our Order, whose increasing prosperity it has been my joy to witness;—commending you each and all, to God and to your own pious thoughts, to the work to which you are called and in which you are devotedly engaged, and to the glorious reward which assuredly awaits the valiant Templar who holds out faithful to the end, I beg leave now to bid you officially and most affectionately, farewell."

Precious in the sight of Heaven
Is the place where Christians die;
Souls with all their sins forgiven
To the courts of glory fly;
Every sorrow, every burden,
Every CROSS, they lay it down;
Jesus gives them richest guerdon
In His own immortal CROWN.

Here above our brother weeping
Through our tears we seize this hope;
He in Jesus sweetly sleeping
Shall awake in glory up:
He has borne his Cross in sorrow,
Weary pilgrim all forlorn
When the sun shines bright to-morrow,
'Twill reveal his sparkling crown.

Knights of Christ your ranks are broken,—
Close your front, the foe is nigh!
Shield to shield,—behold the TOKEN
As he saw it in the sky!

By that SIGN, so bright, so glorious,
You shall conquer, if you strive,
And like Him though dead, victorious,
In the courts of Jesus, live.

A MASONIC HALL AT ADRIAN, MICH.

Bro. W. S. Sears, Master of one of the Lodges at Adrian, Mich., has kindly shown us a drawing and description of the Masonic Hall at that place now in process of construction. So faulty and destitute of taste are the general plans of Masonic edifices, that we deem the subject worthy of special heading. The architect, Brother A. Barrows, has brought to bear exquisite taste and a high degree of skill in this work.

The edifice proper is four stories high ; with dry and commodious basement. The latter will be occupied for restaurants. A portion of the first floor has already been taken by the U. S. Government for the Postoffice ; the rest will be made into elegant stores. The second story is to be partitioned off into offices. The Blue Lodges take the third, and here the Masonic conveniences and adaptations largely appear. The main Lodge room is 38x64 feet. Abundant space is left clear around it for rooms for the Secretary, Wardrobe, Tyler, preparation, library, and a banqueting or refreshment room.

The fourth floor is appropriated to Royal Arch Masonry and Knights Templar, who have most flourishing organizations at Adrian. The "Asylum" is 38x44. Surrounded as is the main apartment below by small rooms for all the purposes of those organizations, the "Asylum" is lighted by a skylight window, giving ample accommodation for light and ventilation.

When this edifice is dedicated we propose to give further details.

EXTRACTS FROM PERENNIAL FLOWERS.

“The Order throughout the country can never know how many wounds have been dressed, how many sick have been ministered to, how many purses have been filled—how many kind acts have been performed by their brethren in Washington. Most of the work of God’s noblest servants has been performed without any action of the Lodges, and done as deeds that none knew save those who received the blessed acts of kindness. Occasionally some quiet village would receive, in the North, the form of some one they loved dearly, locked in the cold embrace of death, dressed in army blue, and returned to the spot he loved so well, by some Freemason from Washington. While overwhelmed with grief, the mourning relatives and friends seemed anxious to know why a *stranger* should bear to them, without money and without price, the remains of the one they loved most dearly. Like all the noble acts of Masons it was shrouded in mystery and kept a secret. The bitter tears of anguish, the breaking hearts and palsied hands of widows and orphans without number, were thus made to feel the angelic power of Masonry. In the unwritten history of this war these acts will live, glowing like ‘apples of gold in pictures of silver.’

“For all these deeds God has smiled upon our beloved Order, and its increased prosperity and usefulness daily attest God’s blessing. All over our regenerated and disenthralled country the reports come, that since the war closed, the doors of the Temple have been besieged by those who have seen or felt its glorious influences and charitable acts.

“The new era in Freemasonry is now dawning, and the splendid effulgence of the coming day is already heralded.

The warm sunshine of prosperity is felt by the order now all over our broad land, and nowhere *more* than in its capital. As the daw has dawned when slavery no longer exists in our beloved country, but is buried among the events of the past ages, so do *we* bury at the same time the chains of slavery that so recently bound Freemasonry under the iron head of malice, bigotry, prejudice and ignorance.”—*J. E. M., in Masonic Monthly.*

“There are two points from which Freemasonry may be regarded. It may be regarded from without and from within. The external world and the Brotherhood has each an account to give of us. There are three points which strike the uninitiated with respect to Freemasonry. *First*, its antiquity. Its origin is in the far-off Past. Before the Temple of Solomon rose on the hill of Moriah, ‘a mount of snow fretted with glorious pinnacles,’ it existed! Its birthday belongs to that antiquity which Bacon calls the youth of the world. *Secondly*, Freemasonry is remarkable for its universality. Extensive influence was the dream of the world’s heroes. World-wide empire the idea of Alexander, Cæsar, Charles and Napoleon. But that which kings and conquerors failed to accomplish, has been attained by our Masonic art. Europe, Asia, Africa, and America have their Lodges, regalia, ceremonies. We have engaged to-day in a ritual which, with slight variations, has been used for centuries in every country in the world. The *third* point which commends Freemasonry to the outside world is its beneficence. The foundation precepts of Masonry are based on those great texts on which all the Law and the Prophets depend: ‘Thou shalt love the Lord thy God and thy neighbor as thyself.’ From its immemorial antiquity, wide-spread influence, and generous charity, Freemasonry claims the respect of the uninitiated. Regarded from within, it is no less worthy of honor. We who are admitted to participate in its secrets are assured that we have

learnt much from its symbolism. Others outside the pale of Masonry rear edifices of marble and stone. But, recollect, a character built on the three maxims of our Order, is a nobler monument of what Masonry can do than the spire of Salisbury or the dome of St. Peter's. Gothic traceries and corbels—Palladian architraves and balustrades—are beautiful to the eye; but brotherly love, relief, and truth are nobler and fairer yet. We have laid the foundation-stone of a Lodge on the banks of a river of which the fathers of Masonry never perhaps heard the name. In this outpost of civilization we are far from many cherished home associations. We should be thankful, then, that we may even here be influenced by the glorious principles of the Craft. May the Great Architect of the Universe grant that *Peace, Hospitality, and Charity* may reign forever within the walls of the hall of which we have to-day laid the foundation-stone.”—*C. H. Butcher.*

GOOD COUNSEL.—No young man can hope to rise in society, or act worthily his part in life, without a fair moral character. The basis of such a character is a virtuous, fixed sense of moral obligation, sustained and invigorated by the fear and love of God. This is Masonry.

The youth who possesses such a character can be trusted. Integrity, justice, benevolence, truth, are not with him words without meaning; he feels and knows their sacred import, and aims, in the tenor of his life, to exemplify the virtues they express. This, too, is Masonry.

Such a man has decision of character; he knows what is right, and is firm in pursuing it. Such a man has decision of character; he thinks and acts for himself, and is not to be made the tool of unprincipled and time-serving politicians to do the dirty work of party. Such a man has true worth of character; his life is a blessing to himself, to his family, to society, to the world; and he is pointed out to future generations as a proper example for the rising youth to emulate.

THE ASHLARS.

Darkly hid beneath the quarry,
Masons, many a true block lies ;
Hands must shape, and hands must carry,
Ere the Overseer will prize.
Seek for it, measure it,
Fashion it, polish it ;
Then the Overseer will prize.

What, though shapeless, rough and heavy,
Think ye God his work will lose ?
Raise the block with strength He gave ye,
Fit it for the Master's use.
Seek for it, measure it,
Fashion it, polish it ;
Then the Overseer will use.

'T was for this our fathers banded—
Through life's quarries they did roam ;
Faithful hearted, skillful handed,
Bearing many a true Block home.
Noticing, measuring,
Fashioning, polishing,
For the glorious temple-home !

THE HOUR GLASS.

This Masonic Emblem in the hands of the allegorist, John Bunyan, yields the following valuable lesson :

This glass when made was by the workman's skill,
The sum of sixty minutes to fulfil ;
Time, more or less, by it will not be spun,
But just an hour and then its sands are run ;
Man's life we will compare with this glass,
The number of his months he cannot pass.

MASONRY IN SCOTLAND.

The inauguration of the Eglington Statue at Ayr occurred Oct. 21st last. It was the grandest public demonstration that has been witnessed there since the Burns Festival in 1844. This Statue is thus described: The pedestal is about 16 feet in height, and is composed of a base of three tiers of Aberdeen grey granite, the lowest of which is 13 feet 6 inches square; and three courses of red Peterhead granite—the first of which forms a truss base to the inscription block. The panels between the trusses are circular, with ogee mouldings. The block is octagonal in form, with no ornamentation whatever, and the keeper is a polished stone of about a foot in depth. The statue, which is about 12 feet in height, has been greatly admired as a work of art, and has been admitted by almost all competent judges to be a good likeness of the lamented Earl. In our opinion the front view of the face is the best, the profile not bearing so striking a resemblance. The Earl is represented in his uniform of Lord-Lieutenant of the county of Ayr, with the orders of the Thistle and St. Patrick; and his Peer's robe thrown loosely across the shoulders supplies the needed drapery. The posture represents the late Earl addressing an assemblage—the right leg thrown forward, the weight of the body resting on the left leg, with the left arm thrown across the chest, holding a scroll in his hand."

The following is the inscription upon the pedestal:

IN MEMORY OF
ARCHIBALD WILLIAM,
EARL OF EGLINGTON AND WINTOUN, P.C., K.T.,
K.P.,
LORD-LIEUTENANT OF AYRSHIRE, 1843-61,

LORD RECTOR GLASGOW UNIVERSITY, 1852-3,
 AND
 LORD-LIEUTENANT OF IRELAND, 1852 AND 1858-9,
 BORN, 29TH SEPTEMBER, 1812.
 DIED, 4TH OCTOBER, 1861.

THIS STATUE WAS ERECTED
 By a public Subscription
 Of all ranks and classes,
 In testimony
 Of admiration for his Public Character,
 Of affectionate remembrance of his Private Virtues,
 And of Universal Regret for the Loss occasioned
 To his Friends and to his Country
 By his too early Death.

By special appointment of the P. G. Master, Br. D. Murray Lyon, of Mother Kilwinning and Ayr St. Paul, one of the Grand Stewards in the Grand Lodge of Scotland, marshalled the Freemasons, and conducted the Inauguration ceremony; and the admirable and successful way in which these onerous duties were performed, reflected much credit upon the tact and skill of Br. Lyon (who performed a similar duty on the occasion of the Inauguration of the Neill Monument,) and also upon the following Brethren who assisted him in the capacity of Acting P. G. Stewards: J. S. M'Ilwraith, George Aitken, D. Spence, and R. Chambers, of Ayr Kilwinning; Girtridge, Frew, Fergusson, and M'Curdie, of Ayr Operative; H. Wood, of Ayr St. Paul; and John Robertson, of Neptune Kilwinning, Ardrossan.

All being ready, at the signal from the P. G. Marshal, the Junior Lodge filed to the left, the movement being taken up by each alternate Lodge, until the whole were in motion—the circumscribed limits of the square rendering necessary an amount of countermarching very pleasing to behold, and which, besides giving the Masons themselves some idea of the

strength and appearance of their ranks, elicited the admiration of the crowd of onlookers, who witnessed it. On the complete formation of column, the Brethren, preceded by the corps of Artillery Volunteers, under the command of Br. Captain Fullarton, marched by way of Harbour Street, High Street, and Alloway Street, to the general rendezvous, where they joined the regular procession.

Shortly before two o'clock, the Masonic bodies, whose approach had been heralded by the music of their numerous bands, entered the field, and, marching to the right, made nearly a complete circuit of the field, falling into position in rear of the clubs. The Brethren, who were all in full dress, numbered in all close upon 1000. As the long line of the Masonic procession, with the variegated insignia, and beautifully colored flags and banners waving in the sunshine, moved round the field, it presented a truly picturesque appearance.

The prayer by Rev. John Sime, of Edinburgh, is worthy transcription :

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God. But we are thy creatures, dependent on Thee for life, and breath, and all things. So teach us, Lord, to number our days, that we may apply our hearts unto wisdom. Let Thy work appear unto Thy servants, and Thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it. Almighty God and most merciful Father, maker of heaven and earth, we praise Thy name for that greatest of all gifts, Jesus Christ, Thy Son. May we be pardoned, accepted, and saved, by the mercies of our God, through our Lord and Saviour Jesus Christ. And grant that, by Thy Holy Spirit, we may be enabled to live the life of faith, and die the death of the righteous, so that, through the grave and gate of death, we may pass to our joyful resurrection, and be forever with Thee, the Lord. O Lord, we beseech Thee to help us to walk

worthy of our high calling, to lay aside the works of darkness, and to live godly lives to the glory of Thy name. May Christ's sacrifice on the cross be our only hope. May his bright example be our daily pattern. May we fight the good fight of faith, so that at last, through Thy grace, we may gain the victory, and win the heavenly crown. O God, most merciful, be pleased to regard with Thy favor the Brethren now before Thee, met to inaugurate the statue raised in remembrance of departed worth. May this monument serve to fill our hearts with veneration for greatness and goodness, and perpetuate the memory of one who did well in his day and generation. We thank Thee, Lord, for the Christian graces, the brotherly love and charity, Thou didst permit our brother to manifest while he was on earth. We bless Thee that what is fair and of good report in the lives of men is not forgotten, that no holy deeds are ever lost. The fashion of this world passeth away. He that doeth the will of God abideth for ever. We pray for our native land; for Thy servant our Sovereign Lady the Queen, and all the Royal Family; for all nobles, magistrates, judges, and rulers; for all classes and conditions of men, especially for the poor, and those in distress. Send them speedy help and deliverance, O God, most merciful. Sanctify us who are now in Thy presence. Give unto us pardon and peace in this world, mercy and favor at the day of judgment, and a never fading crown of glory in the heavenly kingdom.

The Address, by Provincial Grand Master Conn was equally worthy the occasion; but we have no room for it. We regret to see political allusions in it, so out of place on Masonic occasions.

—God, the great Father of all, has given no one of His children such property in the things of this world, but that he has also given to his needy brother a right in the surplussage of his goods, so that it cannot justly be denied him when his pressing wants call for it.

FRENCH MASONRY.

The newly elected Grand Master of the Order in France has issued the following circular:

“The Grand Master of the Order to the Lodges and Masons
“of the Province, greeting:

“Beloved Brethren,—Having been elected Grand Master by the free votes of your representatives, I am thankful for the high honor you have conferred upon me; and inspired by the gratitude, my tried Masonic heart (*cœur de vieux maçon*) prompts me to the fulfilment of the duties devolving upon me, and to a deep and incessant devotion to our beloved Order. The example that I hold as a legacy from my illustrious and ever-to-be-lamented predecessor, will be my best and safest monitor, and with a view to maintain the independence and prosperity of our Order, I need but persevere in the paths that he has trod. Besides, however arduous the important task may be that I have assumed, I shall be assisted in its discharge by the good sense that prevails in our Lodges, by the enlightened concurrence of the Council of the Order, and by the most fraternal co-operation I trustfully expect from the two Deputy Grand Masters, Bros. Alfred Blanche and Lenglé. A time-honored affection connects me with the first named, while the second is one of those a man need not know very long to permanently secure them as friends, and the votes of your late General Convention have shewn to what extent both of them are possessed of your confidence. Under these circumstances, beloved Brethren, though I cannot take possession of the place you have allotted to me, without the strongest palpitations of my heart, I am doing so, at least, in the hope of complying, to the best of my ability, with your free appeal. Rely on me, as I rely on you, and under the protection of our Constitution, and looking up to the Great Architect of the Universe, we shall further and promote, by our mutual efforts, the cause of true light and humanity.

"Receive, beloved Brethren, the assurance of my high and affectionate consideration.

"The Grand Master of the Order,

"MELLINET.

"Countersigned by the Deputy Grand Master,

"ALFRED BLANCHE,

"Grand Orient of France."

There are at present 230 Lodges working under the auspices of the Grand Orient de France (French rite,) and 70 Lodges under those of the Supreme Conseil (Scottish rite,) in all 300 Lodges. Of these are 53 French and 33 Scottish, in all 86 Lodges, belonging to Paris and its environs. Paris itself has a total of 73 Lodges, Marseilles 13, Lyons 11, Bordeaux 9, Toulouse 5, Havre 4, Rouen 4, Lille 1, Montpellier 1. Twenty-two out of the 89 departments have not yet been "invaded" by Masonry.

HYMN OF THE BROTHERHOOD.

O God, our Protector
 In sorrow and joy,
 Be still our Director,
 And make us employ
 The power of our will
 And the skill of our band,
 To establish a work that
 For ages shall stand.

Behold, how our Brother
 Entwineth a band
 Round the heart of another !
 In friendship 't is planned.
 We meet him, we greet him,
 With honor and pride ;
 Thro' life and till death we
 Are firmly allied.

REVIEWS OF GRAND LODGE PROCEEDINGS—1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

MAINE, May 2-4, 1866.—Met at Portland. The Grand Master's Address, (William P. Preble,) occupies 14 pages. He had granted Dispensations to six new Lodges. Among his official decisions was this: "A person having conscientious scruples against taking an oath can be admitted to the benefits of Masonry by solemn affirmation," and this: "There is no reason why a colored man who has been made a Mason in a Lodge which we recognize as a regular and duly constituted Lodge, should not be admitted to the Lodges in this jurisdiction after due examination." He alludes to the death of Cyril Pearl with much feeling.

The initiations during the preceding year had been 1741; the whole number of Masons in the State, 8,884.

The Committee on Foreign Correspondence review the Proceedings of 22 Grand Lodges.

By far the most interesting part of the Proceedings of this Grand Lodge is the Reports of twelve District Deputy Grand Masters, full of the most detailed and graphic accounts of Masonic doings and undoings, omissions and commissions.

NEW HAMPSHIRE, June 11, 1865.—A semi-annual meeting. Met at Concord. The Grand Master's Address (S. Everett Sargent) occupies 16 pages. The past year had been one of uninterrupted prosperity to Masonry in New Hampshire. No elements of discord had disturbed to any considerable extent

the peace and harmony of our Lodges. In relation to the influence of Masonry during the war, he says: "In the strife through which we have passed we have in many well-authenticated instances, seen displayed the strength and sacred character of Masonic obligation, making friends and brothers of those who, before they were known to each other as Masons, stood in the attitude of deadly hostility. Many has been the wounded soldier, many the prisoner upon both sides, in the recent conflict, who has proved that Masonry was of more value to him, in his helplessness and need, than gold, or fame, or courage, or any other earthly good. In these instances Masonry has proved herself to be what she ever ought, and was designed to be, the companion and handmaid of the religion of the Great Redeemer, the former ministering to the necessities and comforts of the body, the latter to the wants and cravings of the immortal spirit."

Reports of ten District Deputy Grand Masters confirm the Grand Master's account of the condition of the Order in that State.

The proposition of the Grand Lodge of Missouri to hold a Convention of Grand Lodges was shown up in a strong light, as both useless and dangerous. Fifty dollars was appropriated to Albert G. Mackey, of South Carolina, "to compensate him in part for his lessons in the cause of Masonry and the Union." This was in acknowledgment of a circular letter from John W. Simons, and others, upon the subject. A page was left vacant in memory of Thomas Reundlett, Past Grand Master.

VERMONT, January 11-12, 1865.—Met at Burlington. The Address of the Grand Master (L. B. Englesby) covers 18 pages. In relation to a monument over the remains of Philip C. Tucker, he says: "I have great pleasure in informing you that the monument ordered by you to be erected to the memory of our late honored Grand Master, Philip C. Tucker, now

covers his remains. It is creditable alike to the memory of him who so long presided over your deliberations, and to this Grand Lodge, who thus publicly desired to express its appreciation of long continued, freely rendered, and able service. The special committee, who had the matter in charge will, undoubtedly, render to you in detail an account of the manner in which they have discharged the duty assigned to them. From the family I received, a short time after the work was completed, an acknowledgment of the gratitude and satisfaction which they felt in the erection by you of this beautiful memorial to their father's memory." He gives his views upon the duties of Masons in the following eloquent language: "Do we sufficiently present to our minds before and after we have connected ourselves with the Masonic Fraternity, the purposes for which we joined and the objects we should have in view while we are members? If we have no object, if the the whole thing is a folly and vanity, then we do ourselves and the community great injustice in sustaining it. We know better than this; we know that the principles and precepts it inculcates are based upon eternal truth, having their foundations in the wants of moral nature; striking down the evil thereof, pride, conceit, arrogance, selfishness; enlarging and developing all that is good, making us self-forgetful, self-sacrificing, kind, courteous. Do we sufficiently study these precepts? Do we sufficiently practice upon them, that such results may follow? We call ourselves by the endearing name Brethren. Are we such indeed? Are there none among you estranged by differences, ye scarcely know what, restrained from acknowledging them by a false pride? Are there any among you in whose mind exists burning animosities, envy of a brother's good fortune, joy at his misfortune? This is no place for you. This place is sacred to *union—brotherly love*. At this altar should bow men of pure hearts, kindly affectioned one towards another. Defile it not with offerings about which are wrapped envyings, hatreds, jealous-

ies, unkindness or offensive pride. Life is too short to indulge in such. In so doing you are false to yourselves, false to your profession. Around this altar should gather the pure, the true, the good. We are not, cannot be perfect, the weaknesses of humanity will assert themselves. So much the more need of kindly charity, both in words and acts. A Brother's *good name* should be as sacred to us as our own. We have met here to-day with ranks substantially unbroken; how many will meet thus again, when another year has transpired, we may not know. We can so act that should we never meet again, pleasant memories will remain. Errors we may all commit, if we did not, we were more than human. In the midst of all blindness, error and short-coming, the heart can be demonstrated to be in the main, right."

One hundred dollars was paid him for his services the past year.

The proceedings of the Grand Lodge are altogether of local interest. The Report of the Committee on Foreign Correspondence reviews the proceedings of eight Grand Lodges, giving ample space to the subject of Conservatism.

INTERESTING DISCOVERY.—A letter from Limasol, Cyprus, speaks of some discoveries made by a Turkish plowman in the neighborhood of that place. Finding the progress of his plow in a field arrested by a solid body, he proceeded to make excavations, and discovered below a range of sepulchral stones, each about six feet long by two and a half wide, and one high, which appeared to have formed the pavement of an ancient church. They all had inscriptions, and amongst sixteen dug up some had handsome armorial shields. The inscriptions date from the 13th century. There would be nothing astonishing in the fact of these tombs having belonged to the Templars, who, according to Lacroix, driven from Palestine in 1325, came to fix themselves at Limasol, to which place the headquarters of their order were transported during the reign of Henry II., King of Cyprus, after the defeat he experienced at Ptolemais.

NEW MUSIC.

From Root & Cady, Opera House Music Store, Chicago, Ills., we have the following pleasant pieces, fit for wife, daughter or friend:

1. The celebrated Summer Song in *L'Africaine*. This is esteemed the gem of the whole opera. Price 50 cents.

2. "Poor Kitty Popgun, or the Soldier's Pet." Words and Music by Henry C. Work. Every "work" of Work's is so well worked up, melody, harmony, and words, that it is almost superfluous to praise it. The one before us is among the best. Price 35 cents. Illustrated.

3. "Glory! Glory! or, the Little Octoroon." Song and Chorus, by Geo. F. Root. A legend of the war, told in fitting style, the music effervescing like "root" beer, and leaving a pleasant twang behind! Price 30 cents.

4. "The Reveller's Chorus." A Temperance Song. Words and Music by B. R. Handy, the eminent Temperance Editor and Lecturer. This is a good time to disseminate temperance sentiments in every form, and the song before us is as good a form as any that can be presented. Price 35 cents.

5. "I wonder why He Comes Not." Song and Chorus. Words by J. B. Murphy; Music by E. Chamberlin. This is one of those wailing dirges that float around our land following upon the civil war. Price 30 cents.

Besides the above, Root & Cady have handed us a copy of "The Cornet," by Geo. F. Root, a volume of 304 pages, containing much of Prof. Root's characteristic music, with a choice selection of other authors. The index shows this to be a most valuable collection.

From Brother H. M. Higgins, 117 Randolph St., Chicago, we have a choice roll of music, as follows:

1. "Prayer in Affliction." Words by Mina M. Stacy ; Music by H. M. Higgins. This is in chant style, exquisitely tender and affecting. Price 25 cents. We would like to hear this sang of a Sunday evening, at the piano, from the lips of Christian women.

2. "Let us ever be happy." Song by G. P. Graff. Song and Chorus. Price 30 cents. Full of good cheer.

"Ever be happy, ever be gay,
"Let the world go as it will."

3. "Will you Love Me Then, Darling?" Words by S. H. M. Bryers ; Music by H. M. Higgins. Price 35 cents. This song has already attained much popularity here.

4, 5 and 6. "Lake Breezes." This is a series of three gems for the piano, named respectively "Merry Thoughts," "Bradwell March," and "Knapsack Galop." By Madame Eliza Pattiani. Price 30 cents each. We hear them highly spoken of.

7. "Ravina Waltz." By Alethea J. Brown. Price 30 cents.

8. "Matinée Quickstep." By John B. Hemstreet, arranged by our esteemed friend and brother H. R. Palmer.

9. "The Sleeper." Quartette, Song and Chorus. Music by E. M. Shaw. The words are Mrs. Hemans' "Lightly, lightly tread." With a splendid lithograph of the Chicago University. Price 50 cents.

10. "The University Quickstep." By the same as the last, and having the same elegant frontispiece. Price 50 cents.

11. "She Sleeps in the Valley so Sweet." Duet and Chorus, composod by H. R. Palmer. Price 35 cents. A plaintive and beautiful air, well harmonized.

12. "Railroad Song." Song and Chorus, by H. M. Higgins. Words by C. D. Lakey. Price 30 cents. We heard Bro. Higgins sing this before it was published, and pronounced it the most original thing he ever wrote. The music is beautiful.

From Horace Waters, 431 Broadway, New York, one of the best established music houses in the East:

"The Boys that Wear the Green." Words by Mrs. M. A. Kidder; music by A. Dispecker. Price 30 cents. A Fenian gush.

"The Peace Jubilee." Words by Mrs. M. A. Kidder; music by Mrs. E. A. Parkhurst. 30 cents.

"Sweetly Slumber." Bohemian Lullaby. Words by Geo. W. Birdseye; music arranged by J. M. Holland. 30 cents.

"Give me Honest Friends and True." Song by Henry Tucker. 30 cents. Mr. Tucker is one of the best song writers living.

"Sleep my Dear One." Words by W. C. Baker; music by H. P. Danks. 30 cents.

"Waltz," from the Opera of Crispino. Arranged by A. Davis. 40 cents.

Mazurka, "The Gem of the Mountains," by Mrs. M. A. Parkhurst. 30 cents.

"Promenade Concert Polka." By the same. 50 cents.

Our readers have often been told in our "Chit-Chat" of the character and extent of Mr. Waters' musical publications; they will find him a liberal dealer.

From J. A. Butterfield & Co., Indianapolis, Ind.:

"The Girl I Left Behind Me." Variations by W. B. Miller. 40 cents.

"The Unreturning Brave." Words by Wm. M. Cook; music by Phil. Harmonic. 30 cents.

"The Sparkling Billow." By A. E. Wimmerstedt. 35 cts.

"The Musical Visitor," a neat little paper devoted to the science of harmony.

Brother. J. A. Butterfield, whose beautiful songs have been popular among the lovers of good music in the West, has opened an establishment in Indianapolis, and is publishing much good music. We wish him abounding success.

DEATH.

[The following is from Brother John Sherer's forthcoming volume, "The Masonic Ladder," for which we predict a bounteous success at the hands of the Craft at large :]

Oh, Death ! thy hand is weighty on the breast
Of him who lies within thy grasp !
No power can raise the captive from his rest
Whom thy strong hand doth clasp.

The tears of broken hearts do fall in vain !
Their sighs are wasted o'er the grave ;
Thou laugh'st to scorn the solemn funeral strain
For there is none to save.

From age to age mankind hath owned thy sway,—
Submissive bowed beneath thy hand ;
The hoary head, the infant of a day,
The loveliest of the band.

And thou hast struck the true and faithful now,
The model of Masonic faith ;
It was a cruel and a dartard blow,
Oh stern, unyieldidg death !

Yet boastful Monster, we shall have release :
Thy weighty hand, relentless Power
Shall be withdrawn and all thy mockings cease,
And all thy triumphs o'er.

The Lion of the Tribe of Judah comes,—
See in the heavenly East the sign !
To rend the sepulchers, disclose the tombs,
And cast thee, Monster, in !

SYNOPSIS OF MASONIC LAW.

[~~Under~~ Under this head we will give in condensed form well-established rulings and decisions upon questions relating to Masonic Jurisprudence. We would, however, warn each reader that every Grand Lodge in modern times has adopted local rulings of its own, which may or may not conflict with these, and it is safest to examine the Constitution and Regulations of your own Grand Lodge before acting upon any opinion of ours.]

We cannot *force*, we can only *invite* demitted brethren to affiliate. Make the meetings of the Lodge pleasant ; impart instruction freely ; and there will be few non-affiliates. This rule is infallible.

The master is bound to regard the vote of a member, even though a favorable ballot of the Lodge has already been declared. The right of rejection is absolute and indefeasible.

No Lodge has a right to pass a "non-intercourse law," affecting another Lodge ; but any member of a Lodge may veto the admission of a visitor from any other Lodge.

A Lodge refusing to obey an edict of the Grand Lodge, does by that act forfeit its charter.

The Master who advises his brethren "not to take any Masonic publications, because they are injurious to the interests of Masonry," belongs to that class of men who would prohibit any person from learning more than they themselves know. There are many such persons in the world, and occasionally they become Masters of Lodges. Heaven help the Lodges of which they are Masters !

Taking the ballot upon advancement *previous to examination* is under every possible circumstance wrong. It is op-

posed to every principle of Masonic prudence and justice. It is just as erroneous as it would be to ballot upon petition for initiation, and to make the "due inquiry" afterward.

"Transactions of a purely pecuniary matter," *where fraud is charged*, may become subjects of Lodge action. But no ordinary business questions should be brought into the Lodge. And where a matter is carried into a court of justice, whether civil or criminal, the Lodge should not bias public opinion by meddling with it unless forced to do so by peculiar circumstances.

A visiting brother may be rejected without any examination by any member of the Lodge. Of course, "gross injustice" may be done under this ruling; but what rule is there that may *not* be strained to cover injustice? The opposite ruling would authorize ten-fold worse injustice.

You cannot say that a brother is rejected from "malice or ill-will," because you have no right to know *why* he was rejected, or *who* rejected him.

No brother can withdraw from Masonry. If "his treatment by his brethren" has disgusted him, he may cease his visits to the Lodge; but should his conduct be such as to render his brethren uneasy, he is bound to answer their summonses, or they will expel him. "Once a Mason always a Mason."

A brother rejected for the second degree may apply again at the next and at every subsequent stated meeting of the Lodge, unless there is some Grand Lodge regulation in your State forbidding it.

Reports on applications for initiation and membership should be in writing, that they may be laid up among the records in the archives of the Lodge.

SPIRIT OF THE MASONIC PRESS.

Der Triangel, (Williamsburgh, N. Y., Edw. Roehr,) of January 6, has its annual salutation to the reader. This is followed by an elaborate editorial, "Reform in Deutschland and Reform in America." It seems to be a general attack upon all the accumulated Degrees in vogue. A gigantic undertaking it will prove to remove them, though it cannot be denied that many of them are destructive to the best interests of Masonry. We recommend all German Masons to subscribe for *Der Triangel*. We have known Brother Roehr long and intimately as an intelligent, honorable and most deserving gentleman and Mason.

The *Mystic Star* for January, (Chicago, Illinois, Rev. W. J. Chapin, Rev. James Billings, Sol. D. Bayless,) opens with "The Freemasonry of Pythagoras," from the *National Freemason*; "Washington and Warren," from the *Freemason's Magazine*; "Masonic Vagrancy," from *Simons' Jurisprudence*, and "The Papal Allocution."

The *Masonic Monthly*, (Boston, E. L. Mitchell, publisher, Samuel Evans, Editor,) for January, has a New Year greeting headed "Anno lucis 5866;" "The Common Gavel," "Lodge Success," "The Pilgrim's Progress as a Masonic Allegory," and many other pieces. The *Monthly* is a readable work, and deserves all the patronage it can receive. We see some very good Masonic poetry in this number from the hand of Mrs. P. A. Hanaford.

MASONIC SCHOOL OF INSTRUCTION.

It is several years since we have been permitted to chronicle the proceedings of one of those most useful institutions, *Masonic Schools of Instruction*. More's the pity.

One of this class of instruction was recently held, commencing Jan. 31st, at Des Moines, Iowa, named in honor of the Grand Master of that State, himself a zealous advocate of such schools, "The Guilbert Masonic School of Instruction." It continued three days. In the absence of Grand Master Guilbert, it was called to order by Worshipful Bro. Sim. D. Welling, who, in an eloquent manner, welcomed the Custodians of the Work, the Delegates from Lodges and visitors. He stated the object of the assemblage in lucid style, alluded to the Grand Master's illness, which had occasioned his unexpected absence, and congratulated the members that those well-instructed Ritualists, Brothers Langridge and Enos, were present to dispense the needed instructions.

Bro. James L. Enos, A. M., the distinguished advocate of Normal Schools, was called to the chair, and the school opened in due form.

On roll call it was found that 20 Lodges were represented; the attendance of visitors was large, and the exercises steadily interesting, the days being devoted to exhibiting the "Work," the evenings to rehearsing the "Lectures."

At the conclusion of the first evening's exercises, Bro. A. O. Matteson rose on behalf of Pioneer Lodge, No. 22, presented to the Worshipful Master, Bro. Sim. D. Welling, a magnificent chair. The occasion produced general pleasure among the audience, with whom Brother Welling is a great and deserved favorite. He is one of the most thorough Lodge Masters in the State.

At the termination of the School, a Social was held, which our informant characterizes as being "a good old-fashioned time." Experiences were related, sentiments exchanged, speeches and recitations offered, and the goddess of harmony was invoked. Just upon the stroke of Low XII, the spirit of King Solomon descended upon the assembly, and then

"Every heart beat responsive and warm,
"The Acacia bloomed freshly; no fear of the storm;
"Their tapers were starlit and then from above
"There seemed as descending the form of a Dove;
"Twas the spirit of Peace which King Solomon lends
"To fashion and mould the work of his friends."

Thus closed the sessions of the "Guilbert Masonic School of instruction."

At the Sessions a series of Resolutions were adopted, of which a copy has been sent us, regretting the absence of Grand Master Guilbert, and expressing their sympathy in his affliction, and their prayer "that a merciful Providence may speedily restore to him his wonted health, and to the Craft his signal abilities and devoted service as our Masonic head."

"*Resolved*, That the thanks of this school be and are hereby tendered to R. W. Bro. Enos, and Custodians Bros. Langridge and Welling, for their faithful attendance and energetic efforts in our behalf, and the same to the brethren of Pioneer Lodge for their courtesy and kindness."

"*Resolved*, That we feel an indebtedness and would hereby return our heartfelt thanks to Brother D. W. Thomson, of Illinois, for his many valuable hints on Lodge etiquette, and for recitations and extemporaneous gushes of enlivening speech so kindly offered from day to day."

—The new and elegant Masonic Hall in Cambridgeport, Mass., was opened January 19th, upon the occasion of the Consecration of Cambridge Chapter and Installation of Officers.

A WARNING.

[We are particularly requested to insert the following.—
PUB. VOICE.]

DUBUQUE, IOWA, Jan 31st, 1865.

Voice of Masonry, Chicago:

I wish, through the columns of **THE VOICE**, to expose an impudent imposter, and put the Craft on their guard.

On Christmas, a man giving his name and address as S. J. Hackett, No. 70 So. Water street, Chicago, and 8 Main street, Springfield, Ill., and as a member of Springfield Lodge, No. 4, called on us for assistance to get to Chicago, which we granted, but now find out that he had deceived us in every respect. He is a man about 5 feet 8 inches high, stout built, black hair and whiskers, florid complexion, dark grey eyes, is very quick spoken, and appears like a very intelligent man, is well posted, of Irish descent. Says he is a lawyer, and formerly a partner of Hon. T. J. Turner, P. G. M. of Illinois.

Please pass him around and benefit the Craft, and oblige,

Fraternally, &c.,

W. E. ROBINSON, W. M.,
Dubuque Lodge, No. 3.

INSTALLING BY PROXY.—The practice has become prevalent, in certain sections of the West, of installing officers by proxy. It is a bad practice, and we desire to dissuade our readers from it. What is an installation? It comprises, 1st. A confession by the fraternity present that they *elect* the person to the office to which he is to be installed. 2. An acknowledgment by the party elect, that he accepts said office, and is willing to perform its duties. 3d. An obligation to serve the fraternity faithfully and well, until his successor is duly elected and installed. 4. The homage of the fraternity present. 5th. Certain charges and counsels. Now, does any one suppose that all this can be done *by proxy*? then a man may be made a Mason by proxy, marry by proxy, die by proxy, be buried by proxy, and in the resurrection morning, answer by proxy the great summons which bids him arise!

THE MASTER'S MONTHLY CHARGE TO HIS LODGE.

[This series, prepared by one of the most experienced writers of the age, will be continued through the twelve issues of this volume. It will be found admirably adapted for the Worshipful Master to read from the East, being in length well proportioned and in matter plain, pointed, brotherly, and earnest.]

THE MASTER'S CHARGE AT THE APRIL MEETING OF THE LODGE.

MY BRETHREN :

My subject for the present occasion will be that of *obedience* as a Masonic virtue. In my last, I spoke of the importance of prudence and discretion in keeping the secrets of Masonry ; and said that, even though these secrets were in themselves unimportant, yet *the art of keeping secrets* was in itself one of the most difficult arts enjoined in the Masonic code. I said that a true Mason is one who knows how to withhold his speech ; to reserve his confidence even, if need be, from the wife of his bosom ; and I pointed out how disgraceful appears the character of that Lodge, wherever located, which will entrust its secrets to the degraded, the intemperate, the licentious, who, if they do not openly expose the *esoterica* of the institution, use them only for a mercenary purpose, and bring to shame the whole fraternity.

This evening I propose to make a similar application of the Masonic duty of OBEEDIENCE, the second of the precepts inculcated in our covenants. It is always presumed that an applicant for the honor and privileges of Masonry, reads the by-laws of the Lodge, and those general principles of the institution which are communicated to every examiner in the Monitor and other publications of the Order. To these, at

least, he must promise ready obedience, and he does so promise in his response to the third question in the ante-room, viz., "Do you seriously declare upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?" Nothing can be plainer than this, that his obedience as a Mason is predicated upon the solemn pledges of honor which he made before he became a Mason.

I know it is said that our initiates are made to promise obedience to things before they are explained to them; and this has been a standing charge against the Masonic institution by its enemies, from ancient times. It has been averred against us that we blindly commit ourselves to the guidance of others and bind our consciences with obligations of which we cannot, till afterwards comprehend the meaning. This charge is in spirit and form false. The rules and regulations of the Lodge, which we promise to stand to and abide by, are supposed to be read by the candidate before his entrance: and all subsequent engagements are but counterparts of these. In other words, we make no secret pledges of obedience to rules that the whole world may not as freely learn as we ourselves.

What then, you will ask, is the reason for the very solemn enforcement of the duty of *obedience* upon the Freemason? It is that he may learn as a Mason to be submissive to the brethren with whom he is associated; to the Grand Lodge from which the authority of the Lodge is derived; and, above all, to God, from whom the whole system of moral law upon which Freemasonry is founded, is derived. To learn obedience; how difficult and yet how important! Our first Grand Master, the world's Pillar of Wisdom, when summing up his matchless code of precepts in the Book of Ecclesiastes, said: "Let us hear the conclusion of the whole matter: Fear God and keep *His Commandments*: for this is the whole duty of man!" Obedience is made the test of moral life.

The same conclusion is arrived at by another distinguished Grand Master, he who shared the bosom-secrets of the Son of God: "By this we know that we love the children of God, when we love God and *keep His Commandments!*" To sum up all in a word, the Saviour himself said: "If ye love me, keep my Commandments!"

An *obedient Mason* is one who is convinced of the propriety of the Masonic inculcations, and is resolute in observing them. He submits himself in the spirit of the lines:

I vowed to answer and obey
All summons made me duly
By brother-hand or Lodge-array;
I vowed that I would never stray
From ancient laws and rules that bound
Freemasonry in days renowned
But would observe them truly!

To such an one the first ceremony in which he bore a part, the first thing he was required to do in the ante-room, has a marked influence upon his whole subsequent life. He has surrendered up his own will and given himself, in all things lawful, in all things that are "the ancient established usages and customs of the fraternity," to do the will of his Masonic brethren, or rather of the Most High, who, by a written Law, controls the doings of the fraternity. Like the kinsman of Ruth, who by the significant "loosing of the shoe," surrendered the right of redemption to the land and the sweet inheritor of the possessions of Abimelech, so has the *obedient Mason* surrendered forever by an unchangeable symbol, his right to walk among the things of darkness, and to do the works of uncharitableness and iniquity.

Will this be considered a hard burden? a grievous yoke? To the fickle, the weak, the corrupt in heart, yes. Such men are restive under the restraints of Masonic law. They bear unwillingly the load of obedience which they assumed in the ante-room; and they take occasion, by demitting from the Lodge, to release themselves as far as they possibly can from it. But to the "prepared first in heart;" to him who loves

his brother because he loves God, this yoke will be that of Him who was "buried for our transgressions" and who said in his preaching: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me. For I am meek and lowly of heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light."

The yoke of obedience to Masonry is easy and light to such an one: he wears it jauntily and presses forward swiftly like a winged Mercury, to the prize. It is upon such that the very existence of this ancient and glorious Order depends. Think you, my brethren, that if all the Lodge were made up of the indifferent, the restive, the selfish, it could stand? Nay, verily, the moon would scarcely round her disc ten times before our charter would be surrendered and we, as a lodge, become as though we never were. It is the few faithful, submissive and *obedient* brethren who keep it alive and transmit the sacred fire to those who are to succeed us in these seats.

Let then the chain of obedience be well worn and duly considered in this Lodge. Let the brethren obey the Lodge; the Lodge obey its officers; the officers obey its Master; the Master obey the Grand Lodge; the Grand Lodge obey the Grand Master; the Grand Master obey the Supreme Architect of the Universe. So shall we have honor, each in his respective station, and all unite in paying honor to Him who promiseth us a Mansion in which we may dwell forever, "a House, not made with hands, eternal in the Heavens."

—The Masonie Hall in Melrose, Mass., was destroyed by fire January 11th, together with a large organ, the furniture and paraphernalia of the Craft.

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Recorders send us their published proceedings, directed "VOICE OF MASONRY, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

GRAND ENCAMPMENT OF THE UNITED STATES KNIGHTS TEMPLAR—*Elected Sept., 1865.*—Henry L. Palmer, G. M.; Wm. L. Gardner, D. G. M.; Jno. Q. A. Fellows, G. G'l'o.; Kent Jarvis, G. Capt.-Gen'l.; Geo. W. Belt, G. S. W.; H. C. Ranney, G. J. W.; Jno. W. Simons, G. Treas.; Jno. D. Caldwell, G. Rec.; Wm. C. Munger, G. St. B.; E. L. Stevens, G. Sw. B.; G. W. Prescott, G. Warder.

The next meeting is at St. Louis, Mo., Sept., 1868.

GENERAL GRAND CHAPTER OF THE UNITED STATES.—John L. Lewis, Jr., G. G. H. P.; I. A. W. Buck, D. G. G. H. P.; A. T. C. Pierson, G. G. King; J. Q. A. Fellows, G. G. Scribe; John McClellan, G. G. Treas.; John D. Caldwell, G. G. Sec.; James L. Gould, G. G. K. A. C.

The next meeting is at St. Louis, Sept., 1868.

MAINE GRAND LODGE—*Elected May, 1865.*—William P. Preble, G. M.; T. J. Murray, D. G. M.; F. L. Talbot, S. G. W.; Jno. H. Lynde, J. G. W.; Moses Dodge, G. Treas.; Ira Berry, G. Sec.

WISCONSIN GRAND LODGE—*Elected June*, 1865.—Jno. T. Wentworth, G. M.; A. M. Blair, D. G. M.; Harlow Pease, S. G. W.; J. A. Bate, J. G. W.; S. S. Daggett, G. Treas.; W. T. Palmer, G. Sec.

NEW HAMPSHIRE GRAND COMMANDERY—*Elected September*, 1865.—Chas. A. Tufts, G. C.; John H. George, D. G. C.; Isaac C. Flanders, G. G'l'o.; Henry O. Kent, G. Capt..Gen.; John D. Patterson, G. Prelate; Abel Hutchins, G. S. W.; Chas. G. Pickering, G. J. W.; John Knowlton, E. G. Treas.; Horace Chase, E. G. Rec.

NEW HAMPSHIRE GRAND LODGE—*Elected June*, 1865.—John E. Sargent, G. M.; John S. Kidder, D. G. M.; John H. Rowell, S. G. W.; Alex. M. Winn, J. G. W.; John Knowlton, G. Treas.; Horace Chase, G. Sec.

VERMONT GRAND LODGE—*Elected January*, 1865.—L. B. Englesby, G. M.; Geo. M. Hall, D. G. M.; R. W. Clarke, G. S. W.; B. H. Dewey, G. J. W.; W. G. Shaw, G. Treasurer; Henry Clarke, G. Secretary.

NEW HAMPSHIRE GRAND CHAPTER—*Elected June*, 1865.—Thomas E. Hatch, G. H. P.; N. W. Cumner, D. G. H. P.; D. R. Marshall, G. King; Lewis Woodman, G. Scribe; John Knowlton, G. Treas.; Horace Chase, G. Sec.

MASSACHUSETTS GRAND LODGE—*Elected Dec.*, 1865.—Charles C. Dame, G. M.; S. D. Nickerson, D. G. M.; Wm. Sutton, S. G. W.; W. Marshall, J. G. W.; W. J. McClellan, G. Treas.; C. W. Moore, G. Sec.

SOUTH CAROLINA GRAND LODGE—*Elected* 1865.—James L. Orr, G. M.; James H. Nash, D. G. M.; Irly Dunklin, G. S. W.; W. F. Paddon, J. G. W.; H. W. Schroder, G. Treas.; A. G. Mackey, G. Sec.

REVIEWS OF NEW PUBLICATIONS.

A GENERAL HISTORY OF FREEMASONRY IN EUROPE: Compiled from the Monuments erected by, and the Documents relating to this Fraternity, from the Year 715 B. C., to the Present Time. Translated by Bro. J. F. BRENNAN, S. P. R. S. (32d.) From the French of Bro. EMMANUEL REBOLD, M. D., etc., of Paris. Louisville, Ky., and Cincinnati, O.: J. F. Brennan, Translator and Publisher of Foreign Masonic Works. 1866. 8vo.; Part I, pp. 128.

At last we have the prospect of a General History of Freemasonry upon which we can rely. Oliver's elaborate works are chiefly applicable to Great Britain; Lawrie's to Scotland; Morris' to the United States; Dr. Rebold obeys the Scriptural adage, and makes "his field the world."

In our review of this book we propose to quote considerably from the author himself. In the preface he says:

"Since the moment when the principles of Freemasonry were shown me, I have made this institution a particular study, with much more fervor than that with which I have studied the religion taught me in my youth; because, by the light of reflection and experience, I found the latter crowded with contradictions and puerilities, while the former offered logic and harmony according with the idea of a Divinity imbued with wisdom, clemency, power, and love."

Of the condition of the institution in Paris, he declares:

"But that which struck me above all, in assisting at the work of the lodges of Paris, was the total want of intelligent Masonic instruction—a reproach which the authors named have so often made—the labors of the lodges being altogether confined to the ceremonies of initiation, the regular lectures, and the administration of their affairs. And it is to this circumstance, principally, that it is necessary to attribute the indifference so generally manifested for Freemasonry among the wealthy and intellectual Parisians; for the greater portion of the intellectual initiates, finding nothing in the society, such as they expected, to attract their attention, after attending a few meetings, fall off, in the belief that Freemasonry has no moral signification to justify the consideration they had been induced to accord to it."

The Grand theory upon which Dr. Rebold sets out is this :

"In treating in a manner indicative of my own convictions this general history of Freemasonry, I have endeavored to demonstrate—

"1. That India is not only the cradle of the human race, but the country wherein may be found the source of all the religions of the world.

"2. That, in her antiquities, India offers us a civilization the most advanced, as is abundantly proven by her colossal monuments, which have existed for at least six thousand years.

"3. That from India have proceeded science and philosophy.

"4. That we find in her sacred books, the Vedas, a sublime doctrine, practised by the Buddhist Samaneens, and which presents the most striking resemblance to the primitive Christian doctrine.

"5. That these same Vedas recount the creation of the world in a manner corresponding to the description contained in the sacred books of the Persians and the Hebrews, but with the difference that in the Vedas the description has an entirely figurative sense, while the sense conveyed by the Hebrew Scriptures, as given to us, is actual.

"6. That the religion of the Hindoos—their science and philosophy—passed into Persia and Chaldea, and subsequently to Ethiopia, and from thence to Egypt. Afterward, returning invested with other forms, it is found to exist at present in the former countries."

The scope and completeness of this production so many years upon the anvil, and to which so much talent and industrious research have been given, are thus epitomized :

"In this work I believe I have omitted nothing which would interest a young Mason. Herein he will find the origin of the mysteries of antiquity, as also the origin of all religions, and the connections which the ancient religions and mysteries bear to those of the present day ; also, the degrees of civilization of the ancient peoples, the true origin of Freemasonry, its history, and in that history each historic fact, each important monument—whether of antiquity or of the middle ages—which appertain to that history, each document, each usage, each important name of which mention should be made ; and, having done this, I leave to the reader to judge

of the actual condition and importance of this institution from the tables of the lodges existing on the globe, and the countries wherein Freemasonry has spread and its doctrines are practiced."

Having thus at some length given the parent's own views of his offspring, let us now see what the leading Masons of France say concerning it. A committee composed of three lodge-masters of eminence, entrusted with the examination of the book in manuscript, report officially that in their opinion "it is impossible to put together, in a manner more instructive and more concise, so many facts and dates in so few pages. All is comprised in the work of Bro. Rebold—facts, historical and geographical, as well as chronological; all is arranged by the hand of a master; and we can, without exaggeration, say that it is the first Masonic history truly worthy of this name which has ever appeared in France."

In continuation of their report they think that "all the works that we possess speak of Masonry as an institution of an illusory character, and its origin merely traditional, if not apocryphal; but Bro. Rebold, on the contrary, taking hold of it at its birth, follows its growth and extension through the different phases of its career, from nation to nation, and from century to century, and supports his every statement with facts and dates and names, and the edifices and monuments of antiquity."

The committee conclude the flattering notice in these words:

"An immense success is reserved for this book—we had almost said this library in epitome—a success enthusiastic, merited, and durable. To every brother who, animated with true religious sentiments, seeks instruction at the source of the most solid information, we recommend this work; and, after the most conscientious examination—after the most attentive study, and with our hands, as Freemasons, upon our hearts, we express this our opinion of the work of Bro. Rebold; and regret our inability, by so limited an expression of our feelings, to do that justice to this really meritorious production that it is so richly entitled to."

We might leave the subject here by simply affirming the accordance of our own views with those above expressed. Certainly as compared with any history of Masonry we have ever seen, this is infinitely the best, and while we do not, and ought not to be expected to agree with Dr. Rebold's religious theory of Masonry, any more than we would Strauss' Life of Christ, or other productions of the German and French Schools of rationalistic theology, yet considered merely as a Masonic production, we heartily urge its claims to a place on every Masonic book shelf.

As to the manner of the translation, the list of subjects, &c., we will refer again to this subject when we see other issues. The fraternity is much indebted to Brother Brennan for his enterprise, and will, we doubt not, see him compensated. The price per part is \$1.00. The four parts will appear in rapid succession, the last in July next. Address orders to J. F. Brennan, P. O. Box 2788, Cincinnati, Ohio, or P. O. Box 1399, Louisville, Kentucky.

SECRET SOCIETIES OF CHINA.—Mr. Abdullah, a Malay merchant of Singapore, has recently made some interesting disclosures in regard to the secret societies in China, which have contributed so much to foment the late insurrection in the Flowery Empire, and which have extensive ramifications among the Chinese emigrants in Singapore, Malacca, Siam, and even Australia. The neophyte is bound to swear allegiance in the name of Koanti, the god of war, to the 36 terrible formulas that constitute the obligation of the members of the secret societies. The most celebrated of them all is the *Pi-lin-hiou*, and the next in importance is the Triad, which in its turn has been the progenitor of a good many other societies, the names of which, as the "Children of Toil," "Justice and Humanity," and the like, are suggestive of rather agrarian proclivities on the part of the secret societies, and their opposition to the present monopolies of the Emperor, the aristocracy, and the various higher classes of China.

IN MEMORIAM.

[Under this heading will be inserted the names of deceased Brethren, with brief extracts from Obituary Notices, when communicated to us. We solicit from our readers early intelligence of the deaths of Masons, with age, affiliation, and day of decease.]

His work was not done, yet his column is broken,
Mourn ye and weep, for ye cherished his worth;
Let every tear-drop be sympathy's token—
Lost to the Brotherhood, lost to the earth.

BRO. JAMES REDFIELD, of Redfield, Iowa, died October 5th, 1865. The obituary notice sent us by his Lodge is eloquently expressed. They say:

“As a Lodge of Masons with whom he shone as a star of the first magnitude, we do deeply deplore the loss of our esteemed Brother. “His work was not done, yet his Column is broken.” The Silver Cord is loosed, the Golden Bowl is broken. His brethren and his country mourn his loss. An able legislator and a brave soldier, a gentleman and brother. His immediate neighborhood will feel a great loss, as an enterprising citizen with liberal views and remarkable social and genial disposition.”

SIGNAL LIGHTS.—The various Masonic organizations at Lockport, N. Y., all meet at No. 68 Main street. Any traveler staying over night in that pleasant little city, will know “what’s what,” by looking at the signal hung out. If *’tis blue*, one of the blue Lodges is meeting; if *red*, the Chapter; if *white*, the Commandery. Should the visitor have that distressing peculiarity known as “color blindness,” he needn’t be very particular *what signal* is out; let him work his way in properly; ask for Charley Craig; whisper——— in his ear, and our word for it, he will get a rousing welcome!

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of *THE VOICE* in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial workbench.]

—An old Brother says: "When I was young we had no *specialties* in Masonry; no such expressions as 'jurisprudence,' 'ritualism,' and the like, were known to us. Every man who delivered a public Oration upon Masonry *went over the whole ground*." To which we add, "And a pretty piece of plowing he did!" All the old orations are as much like each other as black-eyed peas from the same pod.

—Do you wonder why there is so little public opposition to Masonry? Why, because the current just now runs in favor of the institution. People rarely attack a prosperous institution, and Masonry now is prosperous. But let the fashion change (as it will;) let the mass get tired of the society (as they will;) let some band of organized opposition be formed against it (as it may;) and we shall have 1826-9 over again. We shall have an anti-masonic press, and an anti-masonic party, and an anti-masonic religion *instantly*. Three-fourths of the present membership would just as likely as not turn round and denounce the whole institution as three-fourths (yea, seven-eighths) of the membership in 1826-9 did.

—A copy of a circular headed "Important," has been sent us signed by "Albert G. Mackey, M. D., S. G. I. G., 33d

Secretary General of the H. E. Supreme Council for the Southern Jurisdiction of the U. S. of America." It declares that "De Castro's doings in Cuba and the Antilles are reversed, and that Cassard's labors therein are regular and right." We have not room for the article itself.

—We learn from Bro. Alfred Wingate, Master of Bezer Lodge, No. 135, at McGregor, Iowa, that "his lodge is in a highly prosperous condition. There is good attendance and everything goes smoothly. They are working well, have a good Lodge room well furnished." We have heard before of the prosperity of Masonry at McGregor, and observe that our old friend John C. Baker has removed there from Waukegon, Illinois.

—These lines on Pity by a Scotch poet are beautiful:

"Soft as the falling dews of night
The tear of Pity flows;
Bright as the morn's returning light,
That gilds the op'ning rose.
Sweet as the fragrant breeze in May,
Her sympathetic sigh;
Mild as the dawning tints of day,
The beam that lights her eye!

Still, gentle spirit, o'er my heart
Preserve thy wonted sway,
Teach me to blunt affliction's dart,
And soothe her cares away;
Or, if thy anxious efforts fail,
And sorrows still pursue,
I'll *wish*, while list'ning to the tale,
That good I cannot *do*."

—Your Worshipful Master has learned everything about government, except one thing, the "one thing needful," of which our Grand Master speaks in the expression:

"He that ruleth his spirit is better than he that taketh a city."

STANDARD NOTICES.

All correspondence of **THE VOICE OF MASONRY**, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, etc., etc., must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of **THE VOICE** is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand *at this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50; if ordered by mail, 20 cents must be added for postage. Address,

J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

SPECIAL NOTE.—I am Sole Agent of those two new works of John Sherer, viz.: **THE MASONIC DEGREE BOOK**, a splendid thing, 20 dollars per copy, and his **LADDER OF MASONRY**. I also supply Jewels, Carpets, Clothing, and every thing needed in Lodges or by private Masons.

THE VOICE OF MASONRY.

APRIL, 1866.

RAPID GROWTH.

One of our cotemporaries is much put to it, to explain the present rapid growth of Masonry, and strongly suspects "propagandism," or undue solicitation. We can give a more rational explanation than that—*Masonry has become popular!* therefore the populace hasten to rush into it; the young tradesman, or mechanic, settling himself in a new place, "joins the lodge" to extend his acquaintance; the minister, to enlarge the circle of his hearers, and enable him more nearly to approach men's hearts and consciences; the politician, to enable him to say "brother" to leading citizens; the editor, that he may have favor in the eyes of the community.

In some communities it is almost a matter of suspicion to find an active man who is not a Mason! the suggestion follows, "he must have been blackballed."

There is no need to suggest, as our cotemporary does, that undue solicitation has been employed; the popularity of the Society is reason enough for the rush at its portals. Nor does it follow that, because the Lodges are filling up so rapidly, therefore there is a laxity of vigilance on the part of the members. By no means. With our experience of Masonry, we should rather look for this want of caution in a poor, back-slidden Lodge, which by reason of intemperance and quar-

reling, had become unpopular in the community. In such a Lodge an applicant will find less difficulty of entrance, no matter what may be his outside *status*, than in a popular, prosperous Society, such as most of the Lodges at the present time are.

By the manner in which some of our American cotemporaries use the term "solicitation," they do not seem to know that the prohibition against asking a friend to become a Freemason is strictly American. In the British Lodges it is considered entirely proper to give such an invitation, and in the case of prominent men, it is the rule and not the exception. We know of instances where persons have been elected, and a Committee waited upon them, informing them of their election and inviting them *to go and be initiated*, before they had any intimation of what was intended. These men had never even petitioned. Now, however improper this sounds to American ears, it probably leads to as few errors in practice as the American method. Most certainly, there is not a larger proportion of drones in the Masonic hive in foreign countries than in ours.

The only remedy for this inordinate increase of membership, which threatens to reverse the state of affairs and to make it an exception for a man *not to be a Mason*, is found in this synopsis :

1. Double and triple the price of initiation.
2. Multiply the annual dues fourfold.
3. Tighten down the rules of moral discipline; show the gambler, the licentious, the drunkard, the profane, that the Masonic code is no longer to be trifled with; if they cannot be cured, expel them.
4. Give the Craft something to do besides Conferring the Degrees.

Our word for it, such a course as this will stop the draft, and cause the masses to think twice before "putting in their petitions."

VIA LUCIS, VIA CRUCIS.

Through night to light! and though to mortal eyes
Creation's face a pall of horror wears,
Good cheer! good cheer! the gloom of midnight flies,
And then a sunrise follows, mild and fair.

Through storm to calm! and though his thunder-car
The rumbling tempest drives through earth and sky,
Good cheer! good cheer! the elemental war
Tells that a blessed healing hour is nigh.

Through strife to peace! and though with bristlings front
A thousand frightful deaths encompass thee,
Good cheer! good cheer! brave thou the battle's brunt
For the peace-march and song of victory.

Through death to life! and through this vale of tears
And thistle-world of mortal life ascend
To the great supper in that world whose years
Of bliss unclouded, fadeless, know no end.

Oh, welcome him from distant land,
Who comes to bear his part;
Give him the grasp of generous hand,
The warmth of trusting heart.

He sees the emblems on your walls,
And reads their light divine;
Yon "Hieroglyphic bright" recalls,
His Master's name and thine.

Full well he knows the words you breathe,
Those sentiments of love;
And he can stand *in form* beneath
The All-Seeing Eye above.

Then welcome him, from distant land,
No more *a stranger* now;
Give him the grasp of generous hand,
A Masons' welcome show.

SUMMONING MEMBERS TO THE LODGE.

Whether it is from the growing disposition of Masonic officials to accumulate power, or because they imagine they are doing better service to the common cause, we cannot affirm, but the practice of "Summoning" the members, as it is termed, is prevailing to an extent never before heard of, and its effects are the opposite of harmony and good feeling.

To place the matter in its clearest light upon paper, we premise by saying that there are two methods, and only two, by which the Master's wishes are conveyed to the Lodge; one, by a "notice," the other, by a "summons." The former is a simple announcement, such as the following:

NOTICE.—The Officers and Members of _____ Lodge, No. —, are hereby notified that there will be a Called Meeting of the Lodge on _____ evening next, at — o'clock. The business of the Meeting is _____

By order of the Worshipful Master.

(Signed,) A. B., Secretary.

The effect of such a notice is, to call together such as *may choose to come*. There is no compulsion about it; no member can be put under discipline for neglecting it.

But a "Summons" (more properly a "due Summons,") is a very different thing. It is the mandate of the Lodge; to neglect or to refuse it, without a substantial excuse, is to subject oneself to the punishment of contumacy.

There are but few emergencies in a Lodge's life that will justify the issue of a Summons. When a member's testimony is needed upon a trial he may be summoned; when an officer, who has been regularly installed, refuses to attend to the duties which he has solemnly bound himself to perform, he may be summoned; when a member is under charges for

any offence known to the Masonic calendar, he may be summoned. How? By the issuance of a regular, formal mandate sealed with the lodge-seal, and signed by the Secretary under orders from the Lodge, or its Master, and this regularly served upon him by a proper officer of the Lodge, duly qualified such as the Tyler, or one appointed in his place. The penalty of refusal to observe such a mandate is very severe. Unless the offending party can satisfy the Lodge that he could not obey the Summons without interfering with his duties to God, his country, his neighbor, or himself, he is liable to expulsion for contumacy or contempt; and the Grand Lodge would sustain the subordinate Lodge for proceeding to that extremity.

After these explanations, will the readers of the VOICE credit the fact that many Lodges are getting in the habit of issuing wholesale "summonses," summonses, we mean, in which the whole membership are involved, and that such summonses are *published in the daily papers*, and the brethren are expected to conform to them? Will it be credited that Masters are "summonsing" the members to come forward and pay their dues? thus using the most powerful engine known to Masonry to produce an effect the most unimportant? Yet so it is.

The whole mistake grows out of the fact that brethren confuse the two terms, "notice" and "summons," together, and where they merely intend to make an *announcement* they issue a *mandate*. They charge a cannon to shoot a sparrow.

In conclusion, we recommend that Masters do as little "summonsing" as they can conveniently get along with. The writer of this has been Master of a number of Lodges during the last 15 years, but he never issued a summons in his life, except it was to brethren charged with offences, or brethren wanted for witnesses. When he was called upon on such occasions, he drew up a regular mandate, had it sealed and countersigned by his Secretary, and served by the Tyler, or a regularly appointed substitute. The Tyler was required to make a regular report to the Lodge of his proceedings in the

premises. And he will add, that in no case did such a summons fail of effect. Perhaps the reason of this good fortune was, that he (the Master) had so often instructed his fellow-members as to the force and bearing of their covenants, and the consequences resultant upon a neglect to keep them.

THE INVITATION TO JEREMIAH.

It was a brotherly conference, that which was held at Ramah, after the destruction of Jerusalem, between Nebuzar-adan, the captain of the guard in Nebuchadnezzar's army, and Jeremiah, the prophet of the Lord. In common with all the captives, Jeremiah had been taken, bound in chains, from the Holy City, upon the road northward and eastward towards Babylon, as far as to Ramah, about 120 miles. There the brotherly conference was held, for there does appear to have been the spirit of Freemasonry in it, and there, after removing the chains with which he was bound, the powerful chieftain addressed him.

Beginning with an acknowledgment that it was the Word of God which Jeremiah had spoken concerning the destruction of the wicked City, and that the hand of God was plainly visible in the terrible downfall of the nation, he said to Jeremiah: "Now behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, *come, and I will look well unto thee*; but if it seem ill unto thee to come with me into Babylon, forbear; behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go."

To this generous charge, he presently added another, that he should accompany Gedaliah, whom the king of Babylon had made governor over Judah, and share his protection. But if he declined to do so, to "go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go."

EXTRACTS FROM PERENNIAL FLOWERS.

Masonry is an unobtrusive, modest, simple, and unofficial institution, and boasts of nothing so much as an undying attachment to Truth and Virtue. It is an edifice which is fitly framed together, and has passed through the hands of a wise Master Builder; and it has the Rock of Truth for its cornerstone; Wisdom, Strength, and Beauty for its supports; and the majestic Arch of Universal Light, Charity to all mankind, and Holiness to the Lord, to adorn its entrance. Faith is the ladder by which—after we have spent our time of probation in this earthly tabernacle wherein we learn the precepts of moral and scientific truth and the practice of virtue—we hope to ascend to the Holy of Holies and obtain admittance into that “house not made with hands, eternal in the heavens.” Hope is our Anchor which buoys us above the waves of strife, and by burying itself into the Rock of Safety enables our bark to ride securely amidst the storms which assail us. The tools with which we labor are those which, when properly used, will make us better men, more honest citizens, more constant friends, and more worthy members of society. The Bee is our emblem of industry; the Hour-Glass is our time-piece; the Altar of Prayer to God is the altar at which we worship; the Incense of pure hearts is the libation with which we moisten our sacrifice; Justice is the sword with which we contend; and that “All-Seeing Eye,” whom the Sun, Moon, and Stars obey, is the sole guardian of honor that we acknowledge.—*Hoskins, Md.*

Masonry is distinguished for its antiquity, and a great variety of opinions has been advanced in regard to its origin; some

writers claiming for it an existence coequal with the creation of the world—some asserting that it originated with Enoch, a pious and godly man who lived before the flood, and who was so much after the pattern of a perfect man that he was taken from earth to heaven without passing through “the valley of the shadow of death.” Some have said that it existed at the building of Solomon’s Temple, others that it arose at the constitution of Pythagoras. Not undertaking to say which of these notions is the most correct, I do affirm that it existed before all other Orders of a similar character, and that its origin is found in the remotest ages of antiquity. Nothing but the experience of ages could make a system so perfect. It has all the dignified and reverential character which antiquity can throw around any institution, and to it the world is indebted for the preservation of many great truths. Masonry was for many years the cradle and nursery of science, which, by means of its fostering care, was preserved from the rude hand of the *ignobile vulgus*, and from the fires of persecution. It has withstood the ravages of time, the abuse of the ignorant and wicked scoffer and the treachery of the unfaithful, and it has come down to us as fresh and green as the cedars of Lebanon, where it was nourished. But whether or not the institution itself hath very great antiquity to recommend it, the principles which it teaches are coequal with creation. For when the Great Architect of the Universe sat enthroned in Divine majesty, and by the power of His Almighty Word spake into existence that universal *light* which dispelled the chaotic darkness that brooded over the earth, and revealed the greatness of His characters, the sublimity of His works and the perfection of His moral truth, then commenced the principles which form the basis of our Masonic edifice. These principles are *Love* to God and *Love* to one another, which teaches that God is the source of all good, and, therefore, demands our homage and adoration, and the first and best fruits of our affections, and that we are all Brethren, high and low, rich and poor, and therefore, ought to be bound together by the sacred ties of

sincere friendship; *Relief*, from which we learn that it is our bounden duty to run to the assistance of the unfortunate and distressed, to sooth the unhappy, and to restore peace to the broken-hearted and troubled spirit; *Truth*, which is a divine attribute and the foundation of every virtue, and which should regulate all our actions and our words, making us delight in plain and sincere dealing and hate all hypocrisy and deceit. And besides, there are *Temperance*, *Fortitude*, *Prudence* and *Justice*, all of which should enter into our lives and conduct.

Masonry is free, extended to every one who sustains an unblemished and virtuous character, and in its demands all differences of opinion, political, national, and religious, are forgotten; all distinctions of rank are set aside; and all strife, bickering, and unholy contention which are calculated to disturb the peace of society are discouraged and condemned. Its members are free, not to do wrong, but free to exercise the rights which God and their country have put in their hands; while they are bound together by sacred ties of love and friendship to maintain the universal and immortal principles of the Order.

Masonry is free, inasmuch as it is opposed to tyranny and despotism, and to everything which tends to oppress the weak and invest the strong with a monopoly of power and dominion to bind their Brethren with fetters of tyrannical usurpation and give them a fee-simple title to the bodies and souls of those whom Heaven has made free and equal with themselves.

Hence it has always been abused and feared by usurping despots and fanatical hierarchs, who determined to crush an institution so incompatible with their ambitious motives. But it has passed through the fires of persecution unscathed, and now stands as firm and unshaken as when it was first built upon the Rock of Truth.

Do any ask, What good does Masonry ever accomplish? I answer by asking another question—What good does it *not* accomplish? It bursts asunder the fetters of bondage and the

doors of the prison house and sets the captive free; it puts bread in the mouth of the hungry and garments upon the poor to cover their nakedness; it binds up the broken-hearted, and pours the oil of gladness into the careworn bosom of the disconsolate; it stops the mouth of the slanderer and backbiter, and arrests the dagger which is drawn with the spirit of vengeance, and speaks in the language of a holy religion—“*Sirs, ye are Brethren!*”—*Hoskins, Md.*

Our Great Light contains the creed and the faith, that is to say, the professed rule of action of the Christian world, by which we are surrounded, and of which, as professing Christian men, we, too, form a part. Of these, many we know sincerely strive that it show itself in their lives what they profess it to be. Such men profess not only a knowledge, in a greater or less degree, of its requirements, but also a conviction of its power. There are those also who profess without corresponding action, and these, perhaps, are the ones whose Argus eyes are ever on the watch, and whose uncharitable tempers but sharpen their sight, despite the beams in their own eyes, to detect the motes in the eyes of others. These two classes of men form the bulk of the world about us, and before whose eyes we continually hold up the great book of the law as that to which we owe allegiance, and as in more than an ordinary way the object of our care. Even in our processions the marked attention bestowed upon the manner of its carriage, the position of honor assigned to it in the column, and the person appointed to bear it, who is either a Mason of high rank or a clergyman, or else some time-honored Brother whose grey hairs, grave expression and dignified demeanor throw an additional sanctity around it—all these things go to favor the impression among the beholders that the book is with us an object of marked veneration. Holding forth then, this impression to the world, what ought we as Masons to do? Oh! Brethren, it is a serious question and asked in no light or unmeaning spirit. It is worthy of our

careful and prayerful deliberation. Around us are good Bible loving men, anxious as well as we to do their duty, both to God and man, and yet enemies to Masonry. And why are they enemies? Simply because they know nothing about it. And why do they know nothing about it? Why is it not attractive enough to draw them to it that they may learn? It is because they see Masons who know nothing about it; Masons whose conduct among them and in the world is not governed by the mandates of their law; Masons, who live and act as if truth, and love, and justice were things they never heard of—truth, love, and justice, of which every leaf and page of that book are full, and which almost make up the God we worship. Alas! Brethren, here is the often too-fruitful seed of Anti-masonry.—*Anonymous.*

Remote from these contests and revolutions which make Europe one vast *aceldama*, we, my brethren, have opportunity, in these happy retreats of liberty and peace, to unite in those mild plans whose unostentatious object is charity, and whose humble effect is individual and social benefit. And we now assemble to celebrate the festival of the “disciple whom Jesus loved”—holy St. John, the patron of our Order; with the more express purpose of calling into exercise the virtues which Jesus loved—benevolence and charity—the distinguishing characteristics of the Masonic institution.

* * * * *

This is your solemn, yet joyous festival. Not the feast in which appetite is pampered, or sensuality indulged; but where the moral taste is gratified, and the bowels of mercy refreshed; the feast to which the poor are invited; that their wants may be supplied and their hearts comforted.

* * * * *

Wherefore, my brethren, do you carry corn, wine, and oil in your processions, but to remind you that, in the pilgrimage of human life, you are to impart a portion of your bread to feed the hungry, to send a cup of your wine to cheer the sor-

rowful, and to pour the healing oil of consolation into the wounds which sickness hath made in the bodies, or affliction rent in the hearts of your fellow-travelers? Hasten then, to perform these affectionate services; and thus to fulfill the whole law of love! Then will the memorials of your beneficence prove your passport to the blissful seats of eternity!

How briefly, yet how fully, are the aims of the Order thus set forth. It becomes us much to think of these things, and in all our own assemblings, festival or business, labor or refreshment, to follow after the things that make for peace.—

T. M. Harris.

KNIGHTS TEMPLAR'S BANQUET.—A short time since, California Commandery, No. 1, of Knights Templar, gave their annual banquet in honor of the Grand Commandery of California. The entertainment was given at Martin's Restaurant on Commercial street, and was a very pleasant and *recherché* affair. The dining hall was adorned with the banners of the Order, and the tables fairly groaned beneath the weight of good things with which they were loaded. The Knights appeared without arms, but when the signal for the attack was given, each hero present gave unmistakeable evidence of a soul in arms and eager for the *fry*. A fine band of music enlivened the entertainment, and wit and wine flowed abundantly. About one hundred gentlemen participated in the festivity, among whom were several high dignitaries of the Order.

The only accident which occurred to mar the pleasures of the night befell a worthy Knight, who is a "Good Templar," and who swallowed a Roman punch, having mistaken it for ice cream. No serious result is apprehended, although anything Romish, it is said, decidedly disagrees with him. At an early hour (in the morning), the Knights retired, well pleased with the entertainment which they had enjoyed.—*California Sunday Mercury.*

NATIONAL MASONIC UNIVERSITY.

From Prof. S. Pool, Chapel Hill, N. C., we have the foreshadowing of a plan, endorsed by the Grand Lodge of that State, for the establishment of National Masonic University. Below will be found a sketch of the method proposed for raising an Endowment.

1. Let contributions to the amount of \$1,000,000, more or less, be made by Masonic Lodges, or individual members of the Fraternity. Let these contributions consist in cash, or bonds not payable until at least one-fourth the above sum shall have been secured.

2. When the sum of \$250,000 shall have been thus secured the plan to be considered a success, and a convention called, composed of one representative for each \$1,000, this representative to be named by the contributor. Let this convention be empowered to locate the Institution as nearly in the centre of the United States as expedient, to purchase the land and to take all other steps necessary for the speedy erection of suitable buildings.

3. When a sufficient number of buildings shall have been completed, let a second convention be called, composed as before, who shall elect a Board of Trustees, justly distributed through the several States; and take such other steps as may seem necessary to found and organize an Institution in which facilities shall be afforded for a thorough University education.

4. Allow contributors the privilege of either perpetually keeping one student at the University, free of tuition fees for every \$1,000 contributed by them, or of annually receiving their proportional share of the income not otherwise appropriated for the good of the Institution.

Resolved, 2d. That the Most Worshipful Grand Master appoint a committee of three to bring this subject directly before such Most Worshipful Grand Lodges in the United States, and subordinate Worshipful Lodges, as may be practicable, for the purpose of obtaining their aid and co-operation; and to report at the next regular communication of the Most Wor-

shipful Grand Lodge of North Carolina; and that this Committee be charged with the further duty of calling the former of the conventions named in the foregoing plan, and of fixing the time and place of its meeting.

The projectors of this magnificent plan declare that they believe such an Institution may not only be the pride and glory of our Order and our country, and a blessing to generations yet unborn, but that, from the intimate union between Ancient Craft Masonry and Science, so well understood by every Fellow Craft, it is peculiarly proper that our Order should have some great central sun for the diffusion of intellectual light and knowledge. It is further believed that such an Institution would serve as a bond of national union and harmony by bringing brethren North and South, into a community of educational interest and more frequent and direct Masonic intercourse.

In addition to the details which we have extracted from the printed circular, we append some of the views from Prof. Pool's accompanying letter of Jan. 22nd. Speaking of the failure of almost every attempt on the part of Grand Lodges to establish institutions of learning, he says, "I think the failure of our plan cannot be justly inferred from any failures in State institutions, endowed and controlled by the Order. Such an institution as the one here contemplated, should furnish facilities for the highest attainments in Literature, Science and the Arts, and hence should be well endowed and furnished."

His remarks in detail are pointed, and show judicious forethought: "The University of North Carolina, of which I am a graduate, and with whose Faculty I have the honor of being connected, in common with Yale, Howard, and others, retains the system of instruction known as the 'College curriculum' course—a prescribed routine of studies being required of candidates for the Degrees of the College. I think we need an institution of learning where, not only all branches of education are taught, but where the student may graduate and receive his degree in any one, or several departments at pleasure.

"The U. S. Government, by act of Congress passed in 1862, offers each State conditionally, the amount of thirty thousand acres of public lands for the endowment of an institution of learning in its borders. The offer expires, I understand, in April next. If we could raise before that time the amount of \$250,000 and let a Convention of the contributors be called at Washington City, I think we could comply with the conditions required, and by memorial obtain, by act of Congress, a handsome endowment from that source.

"Should the Government be willing to allow thirty thousand acres to every eight representatives in Congress, the land, valued at one dollar per acre, would give an endowment of about \$1,000,000. The interest on this, at six per cent., would employ thirty professors at a salary of \$2,000 per annum. We might then consent to educate one student from each Congressional district free of charge for tuition. Let the charge for room-rent, etc., be forty dollars per year, and it would bring the institution about \$10,000 to \$12,000 per annum. This, in addition to what may reasonably be expected from other students, would no doubt more than pay the interest on the sum necessarily raised by the Brethren to build and furnish the Institution.

"But even should we fail to secure this donation from Congress, I think the Institution would more than meet the demands of its friends and the Order. And as is suggested in the enclosed circular, I think it would go far to harmonize the unpleasant feelings now existing so unfortunately between the sections of our common country, and serve in future as a bond of union.

"The contribution, or promise of \$10,000 from twenty-five members of the Fraternity, or \$5,000 from fifty, would be sufficient, I think, to ensure success. This is to ask you to name twenty-four Masons who will join me in giving \$10,000 to this object, that we may meet before April next. Or if not asking too much of you, to use your influence to this end.

"I have not the honor of a personal acquaintance with you but as you have been so long and so well known to me by your public acts, and have so much of my esteem and affection as a Mason, I have felt free to address you. Trusting and believing you will give this subject your valuable attention, and will not withhold counsel from a younger Brother who is seeking, in obedience to the dictates of conscience, to discharge a noble duty, I am, etc., SOLOMON POOL."

We have thought it best to leave the learned Professor to explain this noble enterprise in his own language; nothing we can add will give force to it.



FIT FOR MASONRY.—The industrious, the temperate, the God-fearing, the law-abiding—there are places for these in the field, the work-shop, the Masonic Lodge. There are rewards for these in the praises of men and the praises of God. *Character*, a thing of slow growth and precious as the pearl which layer by layer, is formed through a score of years—*confidence* which demands a long companionship to establish—*friendship* which springs from the acorn to stand like the oak—these three are the triple cord flung around the man who worthily enters the door of a Mason-Lodge, to walk honored among the sons of peace. In war, eminence is attained without regard to these. *Daring* takes the place of steady courage; *Impulse*, of true fortitude; *Passion*, of temperance; *Delirium*, of prudence; *Prejudice*, of justice. Friendships are the result of a momentary fancy; and if the principles of Freemasonry are introduced, as they often are, it is not that well-balanced **Masonry** which *gives and takes*, which makes true merit the alone foundation of eminence, and rejects by the standard of morality, but rather the obstinate instinct which sees nothing good in an enemy, nothing evil in a friend.

REVIEWS OF GRAND LODGE PROCEEDINGS—1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

WISCONSIN, June 13-15, 1865.—Met at Milwaukee. The Grand Master's Address (G. W. Washburn), covers 10 pages. He congratulates the country upon the termination of the War. He declares "that the history of Masonry in this jurisdiction during the year which has just closed, has not been marked, so far as my knowledge extends, by events of an extraordinary or unusual character. The several subordinate Lodges have, as a general thing, been in a healthy and prosperous condition."

A resolution having been adopted at the previous session, appropriating \$150 for a monument to P. G. Master Henry M. Billings, he says, "I have been advised by the committee to whom that work was entrusted, that a monument has been procured and erected at his place of interment, bearing appropriate inscriptions and devices. And I am also advised that the work has been completed in a manner creditable to those who have had it in charge, and highly satisfactory to the immediate friends and relatives of the deceased."

He alludes feelingly to the death of Abram D. Smith, a Past Grand Master, one of the fathers and founders of Masonry in Wisconsin. Concerning the course of the Illinois Military Lodges, so generally complained of, he says, "Inasmuch as numerous complaints have been made to me that certain Military Lodges, acting or claiming to act under the authority of the Grand Lodge of Illinois, have been exten-

sively engaged in the business of making Masons, receiving among others, many applications from those residing within the jurisdiction of this Grand Lodge, and conferring upon them the several degrees in Masonry, having but little knowledge of, or regard for the character of the applicants, I felt called upon to address the Grand Master of the G. L. of that State, upon this subject some time in January last."

He declined to unite in a Utopian project to meet some Grand Masters last year, "for the purpose of devising some means to bring about a speedy termination of our national troubles and strife." His reasons were "that it involved the discussion of questions which did not pertain to the interests of Freemasonry, and with which we, as Masons, could have no concern."

He urges, with considerable power, the necessity of proficiency in the Rituals. His remarks are, "The Grand Lodge has adopted a system of work for this jurisdiction, and the duty of instructing the subordinate Lodges is imposed upon the Grand Lecturer. They must conform to it so far as the uncertainty of the human memory will permit. And so should instruction be given to candidates for advancement, and in their examination, if they are able to give the lectures substantially correct; if the ideas are all there; if their language is as exact and precise as a majority of men would be able to give, after a thorough course of discipline, though not verbatim, in every conceivable particular, in the language used by the Grand Lecturer, it is enough."

"It is said to be an institution of great antiquity. That it has endured for ages. That its history bears upon its face the evidence that it has something in it, or about it, that attracts and attaches to it men in all conditions and stations in life. I think it is so. It has encountered fierce and bitter persecution, and been compelled to bend before the storm and whirlwind like the pilgrim journeying on the Nubian desert; who, beholding the fierce sand-storm approaching him over the boundless waste of desert, bows his face to the earth until it

has spent its fury and hurried past him, and has arisen again in its glory and strength to pursue its upward and onward course.

“Masonry teaches a belief in the existence of a Supreme Grand Master, under whose watchful eye and whose guiding hand the destiny of the universe is fashioned and directed. That the Holy Bible is the great light in Masonry, and that in all our intercourse with the world we are to square our actions by the divine and moral precepts it contains. That we are to be good men and true, strictly obeying the moral law and yielding cheerful obedience to the civil powers. That we are to cultivate brotherly love, the foundation and capstone, the glory and cement of this fraternity. That we are to do our brethren all good offices so far as is consistent with honor, truth and justice, and no farther. That we are to avoid all excesses, saying or doing what may be offensive to those about us. That we are to avoid private piques and quarrels, particularly those about religions, national and state policy, for as Masons we know no religion except that in which all men agree, nor should we magnify or despise a man on account of the land of his birth, for among all nations, tongues and languages of the earth our brethren are to be found. And the charge has always been most solemnly enjoined that disputes and differences about matters of state policy, the execution of the laws and the administration of the government should be settled by the citizen and ignored by the Mason; that these things should be excluded from the Lodges; that their presence is a pestilence, destroying, like the poisonous upas, every thing within its influence.”

The Report upon Foreign Correspondence examines the proceedings of twenty-four Grand Lodges.

There had been 229 initiations in the Wisconsin Lodges the previous year.

In relation to Masons made in Military Lodges, the following resolution was adopted:

Resolved, That all persons within the jurisdiction of this Grand Lodge claiming to have been made Masons in Military Lodges established by fraud, under foreign jurisdiction, while such persons were within this jurisdiction, be, and they hereby are, declared to be clandestine Masons, and as such they are not in any manner, or for any purpose, to be recognized as Masons by any Lodge within this jurisdiction, until formally healed.

An honorarium was ordered to Grand Lecturer Youngs for his fidelity and zeal during the past eight years.

Five hundred dollars was appropriated to the Wisconsin Soldiers' Home.

ILLINOIS.—Grand Lodge met, Oct. 3-4, 1865, at Springfield. The Grand Master's Address (Turner), covers eight pages. It opens with patriotic congratulations upon the return of peace, saying that "to-day the sun looks down upon an unbroken sisterhood of States, from the Atlantic to the Pacific, from the Lakes to the Gulf of Mexico; that our old flag floats over every inch of territory covered by the Ægis of our Constitution; that again 'the voice of the turtle is heard in the land;'" that prosperity dwells within our gates, and plenty fills our barns."

During the year he had issued Dispensations for 32 new Lodges.

Referring to the now mooted subject of Military Lodges, he says that Dispensations for such, issued by himself, did not confer authority to invade foreign jurisdictions, or to make Masons of any save the citizen soldiery of Illinois; and those of the specific regiment to which such Dispensation was granted. He has reason, however, to believe that some of these Military Lodges "have greatly abused their privileges, and brought reproach upon the Order; that instead of confining their operations as restricted, they had made Masons indiscriminately from soldiers and citizens of other States, with very little regard for the kind of material used." He thinks upon the whole that Military Lodges "have done some good and much mischief."

In regard to the status of Masons made in these Lodges he asks "that our sister Lodges adopt some plan by which they, may, if found worthy, become affiliated with lodges in their respective jurisdictions."

He announces the fact as something novel and strange, "that there seems to be a disposition on the part of some brethren to disseminate Masonry through the instrumentality of notes and keys."

He recommends a board of seven Grand Lecturers, to hold office from one to seven years respectively, to be nominated by the Grand Master, and from whom all ritualistic instruction in the State shall emanate.

He recommends the establishment of an Asylum for aged, decrepit and decayed Masons. He advises that the Grand Secretary's salary be raised, and a permanent clerk allowed him.

He calls attention to difficulties in the Lodges at Quincy and Polo relative to the change of work, but declares that the Lodges of the State have generally adopted the Grand Lodge Work.

He alludes feelingly to the death of Past Grand Master William B. Warren and James L. Anderson.

The Address closes with the following statement which will be news to our Illinois readers generally: "Two years ago Freemasonry, throughout our jurisdiction, was in a most distracted and revolutionary condition. In some places the ancient landmarks had been removed, and the greatest confusion prevailed among the Craft. There were no correct designs upon the trestle-board, and anarchy filled the unfinished Temple," etc.

The Committee on Jurisprudence presented a well-prepared report embracing a resolution "that a member of any subordinate Lodge in this jurisdiction, having paid all dues and being free from charges, shall be entitled to a demit." This was adopted.

Rev. Bro. M. W. Willis delivered an Oration at the Installation of the Grand Lodge officers elect.

The Grand Lodge adopted the plan recommended by the Grand Master relative to Grand Lecturers, with the amendment that the term of appointment should be but one year. We observe, however, that the Grand Secretary in the list of "Resolutions in force," neglected to change the former, but inserts it entire.

The Master of the Lodge at Polo was expelled for refusing to give up to the Grand Master property which belonged to no one but himself. We look in vain in the records of Freemasonry for a case analagous to this. The vote was by Lodges 543 against 144. The Grand Lodge refused to raise the salary of the Grand Secretary, and also to instruct that official "to publish and serve as a supplement to the *Masonic Trowel* (which he publishes), three copies of the Grand Master's address to each Lodge in the State." The Grand Lodge sessions for 1866 were appointed to be held in Chicago.

The resolution in force against the Conservators' Association, (adopted in 1864,) was, upon motion of the Grand Secretary, unanimously repealed.

But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth?

Seeing thou hatest instruction and castest my words behind thee.

When thou sawest a thief, then thou consentedst with him and hast been partaker with adulterers.

Thou givest thy mouth to evil and thy tongue frameth deceit.

Thou sittest and speakest against thy brother; thou slanderest thy own mother's son.—*Psalms* L, 16-20.

SYNOPSIS OF MASONIC LAW.

[Under this head we will give in condensed form well-established rulings and decisions upon questions relating to Masonic Jurisprudence. We would, however, warn each reader that every Grand Lodge in modern times has adopted local rulings of its own, which may or may not conflict with these, and it is safest to examine the Constitution and Regulations of your own Grand Lodge before acting upon any opinion of ours.]

Petitions for Initiation or Advancement cannot be received or balloted upon at Called Meetings.

After the announcement of the rejection of a candidate by ballot, the matter can not be postponed to a subsequent meeting.

The Lodge must not be "called off" or adjourned from one evening till the next.

When a Brother who was suspended for non-payment of dues, is reinstated by paying up his indebtedness, he can not lawfully be charged with interest upon that indebtedness, still less can he be charged with dues for the period of his suspension. Having been deprived, during that period, of all Masonic privileges, he is not to be burdened with any Masonic duties save those particularly enjoined in his covenants.

A visitor has no claims to speak in the Lodge save by express permission. He should not obtrude his opinions upon any subject, but if asked to give his advice, may do so. Should he be in possession of information derogatory to the character of an applicant, he may communicate it privately to an officer or member, who will then act upon it as though he received it from a member of his own Lodge.

The Master of the Lodge is by no means *compelled* to put a question to the Lodge which has been proposed by a member. On the contrary, there are many questions that might be proposed which he could not, without a palpable violation of duty, put to the Lodge.

The only safe rule of Lodge jurisdiction is *distance*. As a man's sphere is bounded generally by the circle of his neighbors, so with the Lodge; its good or evil works are best known to those contiguous to it. And as a man's means of learning the character of his acquaintances are lessened generally as his distance of residence increases, so with the Lodge; its means of investigating character are lessened as the distance of applicants' residence increases.

"A Master Mason demitted from a Lodge and moved away—twelve months afterwards it is ascertained that he had committed immoral acts, both against the Lodge and its members—it is not known where he is living. The Lodge wishes to take some action—how shall it proceed?"

You can do nothing with the matter until you have discovered his *locality*. Having succeeded in this, you will notify the Lodge, *within whose jurisdiction he has removed*, that he is a Mason, if he has not announced himself as such, and has rendered himself liable to Masonic discipline. If the Lodge consents to take up the case, and every law of Masonic courtesy demands that it *should*—you will collect sufficient evidence, relative to the offence complained of—draw up formal charges, and forward the whole, duly certified, to the Secretary of that Lodge for trial. Should the Lodge refuse to act in the matter, an appeal to its Grand Master or Grand Lodge will set it straight.

SPIRIT OF THE MASONIC PRESS.

The Jewel, a Masonic literary and news magazine, (Mobile, Ala.,) begun its existence January, 1866. We have the second issue; will Bro. Pollard send us No. 1? *The Jewel* (a pretty name,) is a neat pamphlet of 36 pages, well filled. Bro. Pollard has engaged the first talent of the country to write, and is determined to make his work the magazine for the reading classes of the country. His aim will be to disseminate the true principles of Masonry, promote its usefulness by every proper means and spread its Masonic information amongst the Craft. In all these laudable purposes we wish him the best of success.

The number before us has a forcible article, "Remove not the Landmarks;" another entitled "The Bible as one of the Three Great Lights of Masonry," and others. Upon the whole, we are glad to see this work, and only wish Bro. Pollard had left out that intensely political article from the *Mobile Advertiser*, found on his 63d page. Can it be possible that such sentiments will recommend *The Jewel* to Freemasons in Alabama?

The Masonic Courier, a weekly literary journal, having a Masonic department (New York). This paper, in its literary qualities, one of the most readable sheets in New York, has for many years devoted several columns to Masonic news and the consideration of Masonic questions. The issue before us (Feb. 25), publishes Bro. W. M. Cunningham's Address on Cryptic Masonry, together with editorial articles upon the History of Masonry in New York, etc. The editorial manner is extremely incisive, and we would submit whether the declaration that the election of Bro. Holmes, as Grand Master of New York, "is the greatest Masonic crime of the 19th century," or charging Grand Secretary Austin with half the crimes in the calendar, is the way to disseminate great moral

truths to the profit of the outside reader. An argument upon Lodges, U. D., is well argued and bating the prize-ring style which is so much out of place in Masonic papers, we would recommend the *Courier* under its new direction, as a highly readable sheet.

The Masonic Trowel, a monthly newspaper (Springfield, Illinois), by H. G. Reynolds. Its motto is well-chosen, "the grand object of Masonry is to promote the happiness of the human race." The February issue before us, is made up chiefly of articles from A. G. Mackey, on "The Symbolic Degrees," and "Freemasonry in the War," a series of decisions in Masonic Jurisprudence, Correspondence, and editorials upon "Expulsions, Suspensions," and "The A. & A. Rite." A lengthy series upon the history of the Grand Lodge of Illinois seems to be passing through this volume. The *Trowel* is a well-printed sheet, and we are glad to see the tone of fraternal feeling pervading the February issue.

The Masonic Tidings, a monthly sheet by Bro. John Ransom, (Warsaw, N. Y.) The February number has been sent us; (please supply the first five numbers to our file.) Though the *Tidings* is but small, it is well-filled. One article from the pen of Grand Secretary Austin is particularly readable. Another on "The Holy Land," by Rev. H. B. Trisman, is written with great force. Bro. Ransom has our kindest wishes.

The Masonic Eclectic, John W. Simons, editor, monthly, (New York). We spoke of this excellent magazine in our January issue. It increases in interest. The translation of Rebold's History of Masonry is very exact, and the rendering is in pure and nervous English. The Dictionary has advanced as far as the word "Charity," and promises to be far more valuable to American readers than Mackey's Lexicon, which is choked up with extraneous matters. From the editor's Trestle Board we copy an interesting ceremony in Kane Lodge.

THE MASTER'S MONTHLY CHARGE TO HIS LODGE.

[This series, prepared by one of the most experienced writers of the age, will be continued through the twelve issues of this volume. It will be found admirably written for the Worshipful Master to read from the East, being in length well proportioned and in matter plain, pointed, brotherly, and earnest.]

THE MASTER'S CHARGE AT THE MAY MEETING OF THE LODGE.

MY BRETHREN :

This evening I propose to address you upon the divine principle—CHARITY. This is the fundamental virtue of our Fraternity. A writer says of his own Masonic pledges :

“I vowed with generous gifts to care,
For all in sorrow hidden ;
The brother *on the darkened square*;
The sister *with disheveled hair*;
The friendless orphan doomed to stray,
Upon his solitary way,
While tear-drops flow unbidden.”

Under this general term, Charity, we imply alms-giving, benevolence and love. How forcibly our writers have expressed this godlike principle !

“By the exercise of Brotherly Love we are taught to regard the whole human species as one family, the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet are to aid, support and protect each other. On this principle Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance. To relieve the distressed is a duty incumbent on all men ; but particularly on Masons who are linked to-

gether by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connexions."

"By Speculative Masonry we learn to practice Charity."

"The wise and beneficent Author of Nature intended we should be social creatures."

"We are taught to make use of the Trowel for the noble and glorious purpose of spreading the cement of Brotherly Love and affection; that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation of who best can work or best agree."

"We should never set down contented while our fellow-creatures around us are in want."

"Mankind were made dependent on each other for protection and security as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus man was formed for social and active life, the noblest part of the work of God."

"The Master Mason is charged always to inculcate universal benevolence."

"The Master of a Lodge at his Installation is pledged to cultivate the social virtues; and enjoined to charge the Brethren of his Lodge so to conduct themselves that when any one is said to be a member of it the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice and his heart expanded by benevolence."

A New Candidate for Masonic Favors.—The *New York Mirror*, a very well-edited paper, published weekly by H. Livingston & Co., has introduced a Masonic department on its third page

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Recorders send us their published proceedings, directed "Voice of MASONRY, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

Alabama Grand Lodge—Elected 1865.—W. Williams, G. M.; David B. Sneedley, D. G. M.; J. W. Thompson, G. S. W.; R. J. Dudley, G. J. W.; H. P. Watson, G. Treas.; Daniel Sayre, G. Secretary.

Alabama Grand Chapter—Elected 1865.—J. B. Harrison, G. H. P.; Peleg Brown, D. G. H. P.; William Kerr, G. K.; George D. Norris, G. S.; E. M. Hastings, G. Treas.; Daniel Sayre, G. Secretary.

Alabama Grand Council—Elected 1865.—J. B. Harrison, G. P.; E. V. Levert, D. G. P.; William Kerr, G. T. I.; George D. Norris, G. P. C. W.; H. P. Watson, G. Treas.; Daniel Sayre, G. Secretary.

Alabama Grand Commandery—Electeted—1865—R. F. Knott, G. C.; James B. Harrison, D. G. C.; Peleg Brown, G. G.; George D. Norris, G. C. G.; William C. Batchelor, G. Prelate; H. P. Watson, G. Treas.; E. M. Hastings, G. Recorder.

Mississippi Grand Lodge—Elected 1865.—W. S. Patton, G. M.; Scott Thompson, D. G. M.; W. D. Ferris, G. S. W.; J. H. Gunning, G. J. W.; L. N. Brown, G. Treas.; D. P. Porter, G. Secretary.

THE MASONIC FEMALE ORPHAN SCHOOL OF IRELAND.

The readers of the *VOICE* have often been advised of the history, progress and character of this School. The annual meeting, Feb. 9th, 1866, excelled all previous assemblages, and assumed the character of a very magnificent and interesting ceremony, of which one of the Dublin papers said: "A grander was never witnessed in Dublin." "Masonic emblems, and flags of various descriptions covered the walls; the orchestra was cut off by hangings of crimson; and both the galleries and the lower part presented an unique combination of colors, from the bright dresses of the ladies and the rich and strange attire of the various orders of Freemasonry."

About 200 of the brethren formed the procession, and entered the room, the band playing a Masonic march. Twenty-one Knights Templar, in their robes of white decorated with the emblems of the Cross, and bearing swords and banners, guarded the passage to the platform, and formed the arch of steel under which the procession passed.

The Grand Master, the Duke of Leinster, presided. The Report of the School, which was read, showed the receipts for the year £1671. The amount invested in permanent securities is £2769.

EXPULSION.—By special request we insert the following:—

LIGONIER LODGE, No. 185, Ind.—*Bros.*: At a regular Communication of the Lodge, held Feb. 26th, 1866, George T. Barney, a M. M., was expelled from all the rights and privileges of Masonry for unmasonic conduct. Fraternally, etc.,

E. L. STOREY,
Secretary.

[Seal.]

IN MEMORIAM.

[Under this heading will be inserted the names of deceased Brethren, with brief extracts from Obituary Notices, when communicated to us. We solicit from our readers early intelligence of the deaths of Masons, with age, affiliation, and day of decease.]

His work was not done, yet his column is broken,
Mourn ye and weep, for ye cherished his worth;
Let every tear-drop be sympathy's token—
Lost to the Brotherhood, lost to the earth.

William Vincent Wallace, the "sweet singer of Israel," author of *Maritana*, and much good music, formerly a member of a New York Lodge, died Oct. 12th, 1865, aged 50 yrs.

Brother James W. Lilly, of Indianapolis, Ind., died Jan., 1866, aged 34 years. We join our personal sympathies in the loss of this kind and good man.

Brother William H. Adams, Grand Secretary of Pennsylvania, died Feb. 11th, 1866. He was buried on the 14th, by a large assemblage of representatives from the various Masonic bodies, Grand and Subordinate, of that State.

Brother Edward Stewart, Past Grand Master of New Jersey, died Jan. 29th, 1866, after a protracted illness.

Brother Henry Achey, of Indianapolis, Ind., died recently. At a general meeting of the Masons of that city resolutions of respect were adopted, in which they say:

Whereas, In his late illness, Brother Achey gave such assurances of penitence for the errors of his life, as to convince all who conversed with him of his sincerity. Therefore,

Resolved, That as Masons, we bow with humble submission to the behests of the Grand Master of the Universe, and that in committing his body to mother earth, we do it indulging the hope that when it shall be brought up the dominion of

Death, the Judge of all the earth, who knows well the frailty of humanity and is fully competent to sympathize with it, will extend to him the reward of the just.

Brother Alexander McIlvaine, 64th Ohio Volunteers. His remains were brought, Feb. 8th, to Mansfield, O., and buried with Masonic ceremonies.

Brother Henry Sewell, of Tecumseh Lodge, No. 144, Stratford, C. W., died recently. His obituary notice touchingly declares, "that the condolences of his surviving brethren are with the widow and family in their bereavement. Our prayer is that He who is the father of the fatherless, and the husband to the widow, will sustain them in this their hour of trial, and be a present help in the time of need."

MASONIC BAPTISM.—Our cotemporaries have been much exercised over a "Masonic Baptism," held in New York last winter, under the baptismal oversight, not of John the Baptist, but Albert (Pike) the Baptist. This new "forerunner," dropping the camel's hair, locusts and wild honey of his illustrious predecessor, came to New York, and with his own holy hands, consecrated six children, Brother J. H. Hobart Ward being his assistant, and a large number of delighted spectators taking part.

While we think no one can read this account without smiling at its absurdity, yet our infuriated cotemporaries are mistaken in attributing the authorship of the ceremony to Bro. Pike. It comes from "Clavel's Pictorial History of Masonry." We translated from that book, and published an account of a Masonic Baptism some twelve years ago. Bro. Pike simply performed what in France is admitted to be good old Scotch Masonry. For our part this thing of "Masonic Baptism" is not a whit more ridiculous than the whole system of the "Ancient and Accepted Rite."

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of THE VOICE in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial work-bench.]

—We have from Bro. E. O. Withrington, Savannah, Geo., the prospectus of a work entitled "Symbols of Freemasonry, esoterically considered." By William S. Rockwell, Past Grand Master of Georgia. This is to be completed in about twenty numbers, the first to be issued March 1, 1866. The Savannah publisher is E. J. Purse, No. 6 Whitaker street; the New York publishers are Macoy & Sickels, 430 Broome St. The price is 50 cts. per number.

The parts will appear semi-monthly, each containing about twenty-four pages letter-press, royal quarto, and to be printed on superfine paper. The prospectus presents two symbols, one "the probable form of the pillars of the porch of Solomon's Temple;" the other, "The Square and Compass," according to the original device. The "Brief of the Contents" of the work is very rich, but we will wait for the first number before giving our opinion of the plan. In the meantime, send us the first issue.

—Bro. J. N. Wise, Grand Secretary of Nebraska, writes us: "The Craft is prospering greatly in Plattsmouth. Our Lodge (No. 6,) is increasing in numbers with a *safe* rapidity. But the most flattering part of the information to you will be

the fact that we are selecting the *very best* material for our glorious Masonic edifice.

“We have just had Nebraska Chapter, No. 3, constituted, at this place. It is made up of very choice material, with Companions J. G. Howe, H. P.; S. H. Cummins, K.; and your most obedient servant, S., elect and duly installed. We hope to be able to render a good account of the higher degrees of Masonry. We have erected a three-story Masonic Building, 23 by 80 feet, the past season. The Hall will be completed and occupied the coming summer, if the Supreme Architect should be pleased to continue the Craft here in prosperity. When completed, we will have the finest hall in Nebraska.

—A pleasant event occurred in Dearborn Lodge, No. 310, Chicago, Ill., Feb. 9th. Bro. E. W. Jones, favorably known in connection with the *Voice of Masonry*, presented, on behalf of that Lodge, to Past Master H. N. Hurlbut, M. D., a Past Master's collar and apron. Bro. Jones' remarks in addressing this faithful veteran, were brilliant and forcible, and brought down the house. He adverted to the long services of Brother Hurlbut, and hoped it would be many a year before the ever-green should be planted by his resting-place. The recipient responded with much feeling, promising continued labor to a cause he so dearly loved, and thanking the generous brethren who had so kindly remembered his poor labors.

—We occasionally have a copy of the *Voice* returned to us by some Brother who, desiring to discontinue, thinks this is the proper way of going about it. It is, by no means, the proper way. There are two *proper* ways; one is when you subscribe, say “stop at the end of the year.” The other is, when you get the last number for which you have paid, write us and order a discontinuance. Don't wait till two or three numbers have been sent you and then return them, supposing

that you are doing the clean thing by us. No; it is a very *unclean* thing, and shows a fearful amount of ignorance or something else. The returned numbers are of no use to us, and if any brother is determined to wrong us out of his subscription (we hope no one is) let him go the whole hog, "keep what he has got and get all he can."

MUSIC.—From the extensive musical depot of Horace Waters, 481 Broadway, New York, we have the following :

Don't Marry a Man if he Drinks! Song. Words by Mrs. M. A. Kidder, composed by Mrs. E. A. Parkhurst. 30 cts.

This is a timely hint as sweetly expressed as it is forcibly rendered.

Happy Golden Days. Song and Chorus. Words and Music by the same. 30 cts.

The Patter of the Rain. Song and Chorus. Music Mrs. E. A. Parkhurst. 30 cts.

This is considered one of the best of this talented lady's pieces. It is very sweet and tender.

Sleep, my Dear One. Song and Chorus. Words by W. C. Baker, composed by H. C. Banks. 30 cts.

Mr. Waters is the prince of music publishers in the Empire City. He can supply everything, from the Boston grand organ down to a jewsharp.

—We again make grateful acknowledgments to our faithful correspondent and friend, the Hon. M. Furnell, P. G. M., of North Munster, Ireland, for his many favors. Scarcely a week passes that he does not send us Irish or English papers, containing Masonic allusions. Some of the Irish journals are very vigilant in posting up their readers in Masonic as well as general intelligence. In this manner Bro. Furnell shows his undying attachment for an institution that for nearly half a century he has adorned.

—A New York Lodge has offered a reward of \$250 for the

discovery and conviction of a person who caused the notice of the death of its Master to be published in two of the daily papers. Has a Lodge a right to spend its funds in that way? Surely these monies are charity funds, collected in a Sacred NAME, for a sacred purpose. They cannot consistently be disbursed in this way, and the Grand Master of New York will doubtless tell them so.

—A new Chapter of Royal Arch Masons has been established at Lexington, Mich., under the appellation of Damascus Chapter, No. 41. Bro. A. M. Clark is High Priest. It was consecrated on the 5th of February, by the Grand High Priest Bro. A. B. Cudworth, in person, who delivered an appropriate address. This we learn from our esteemed friend Bro. N. Wolfel.

—It gives us pleasure to learn that our old correspondent and steady friend, Bro. X. J. Maynard, so long resident at North White Creek, N. Y., has returned to that place, and engaged in commercial pursuits. May he abundantly prosper.

—We learn from an old correspondent, Prof. W. B. Smith, of Clifton, Tenn., that the ravages of war were exceedingly destructive upon that village. All but two of the houses were burned. The Masonic Hall was also burned, but the Craft have commenced to rebuild it. The fencing and many dwellings were burned for miles around. How well we recall that beautiful little village when we first visited it in April, 1851, fifteen years ago! The Clifton (Tenn.) Masonic Academy, for some years closed by the operations of war, has been re-organized under charge of its former principal, Prof. W. B. Smith, and promises in time a restoration to its former usefulness. *So mote it be.*

—The 22d of February was celebrated under the auspices of the Masons at Glenwood, Iowa. A School of Instruction

had been held there semi-weekly during the winter, by Bro. S. T. Marks, Deputy Custodian of the Work, and on the 22d "The Woodbine Family" of the Eastern Star gave a banquet at the Court House, the proceeds of which were appropriated to the Charity Fund of the Lodge.

—In our Official Lists, announcing the officers elect in the General Grand Royal Arch Chapter, we inadvertently omitted the name of Comp. William Hacker, of Indiana, as G. G. C. Host. We must have copied this list from some other publication, or else we cannot see how the omission was made. Be that as it may, we hasten to correct it, both as a matter of history and as the just due of a worthy and hard-working Companion.

—Many of our readers will rejoice to learn of the revival of the Masonic University at LaGrange, Kentucky, which under the adverse circumstances surrounding the country, was closed for two years. An educator of distinction, Rev. D. M. Graves, A. B., late of Missouri, took it in hand last year, and closed his first term with nearly 100 students. The alumni of this excellent Institution may be assured that any patronage or friendly expression they bestow in this direction will be well expended.

Brennan's Translation of Rebold.—The second part of this valuable work, of which a review was given in our last, is completed, and both in matter and manner, is worthy of the first. Brother Brennan has made a change in his prospectus which is commendable; it will be comprised in three instead of four parts, reducing the price from \$4 to \$3 per set. The money can be sent direct to J. F. Brennan, Box 2788, Cincinnati, Ohio.

—We call special attention to the advertisement of Messrs. A. W. Pollard & Co., Boston, Mass., whose establishment is

the oldest and best known of any in the United States. We have personally known the senior member of this firm for many years. He is a thoroughly honest and business man, and purchasers may rely upon it that his goods are everything that he recommends them to be.

Special Request.—We wish to make up a few full sets of Volume 1 of the *Voice*, and lack the following numbers, viz., Nos. 2 to 8 inclusive. If any Brother has a Volume 1 (complete) that he will let us have, we will pay him cash or exchange Masonic works with him. Those who can spare us the missing numbers above enumerated, shall have our thanks.

—We observe that our esteemed friend and Masonry's friend, W. J. Millard, Jr., of James' Switch, Ind., has bought the patent-right for "Danner's Universal Washing Machine," and is engaged in vending them. We have so good a report of that article that we cannot doubt its full success in the hands of so enterprising a manager as Bro. Millard. Success to him for he deserves it.

—We have the fourth issue of Bro. Andrew Cassard's Masonic publication, "*El Espejo Masonico*," a journal in the Spanish language. Associated with Brother C. in the editorship are the names of Bro. A. G. Mackey, Herrera, Albert Pike, and A. T. C. Pierson. This magazine is well printed, each number consisting of 32 large pages.

—We have recently issued, at this office a very handsome "Ode-card" for the Blue Lodge, containing six of the more familiar songs used in Symbolical Masonry, including the "Level and the Square." These will be furnished to Lodges at extremely liberal rates.

—In reply to a New Hampshire Brother we again explain that the height of 35 cubits to the Pillars accords with the Fellow Craft's lecture. Eighteen cubits does not agree with

architectural rules, or Masonic rules, or the object for which the Pillars were erected, or good sense.

—The Knights Templar who participated in the excursion to Canada and New England some months since, will be sorry to learn that their hospitable entertainers in Portsmouth, N. H., have met with a severe loss. The building in which were situated the rooms occupied by the Masonic Fraternity has been destroyed by fire. All the property, regalia, etc., belonging to St. John's and St. Andrew's Lodges, Washington Chapter, Davenport Council, and Dewitt Commandery was destroyed. Its value is estimated at \$25,000.

—The Grand Orient, says the Paris correspondent of the *Independence Belge*, has convened a meeting of its principal dignitaries, and it is resolved that an answer shall be immediately given to the charges brought against Freemasonry by the Pope. It is also said that M. Viennet, one of the chiefs of the Scotch Rite, proposes, notwithstanding his advanced age of eighty-five, to take up the glove thrown down by the Pope.

—The partnership existing between Bros. W. J. Chaplin and James Billings, under which the "Mystic Star" has been published, is dissolved. Bro. Billings now assumes the entire responsibility of its publication.

—Bro. John H. Brown, Grand High Priest of Iowa, has removed to Leavenworth, Kansas. The Companions of Iowa will miss him but their loss will be Kansas' gain.

—We learn from Brother G. L. F. Birdsong, of Thomaston, Georgia, that Masonry is very flourishing in that jurisdiction.

—A Brother writes us to know what is the present admitted regalia of a Knight Templar. We reply that the thing has been so often changed of late that we have lost the run of it. Will some of our historical correspondents post us up?

—We learn from Brother D. W. Thomson, who has spent the winter in Iowa, that a Dispensation has been received to open a Commandery at Burlington, of which Sir Kt. Woodward is Commander. This body is to meet alternately at Burlington and Mt. Pleasant, and opens under favorable auspices.

—Brother Sim D. Welling, of DesMoines, Iowo, so long the ruling spirit in the Post-office there, has gone into a Real Estate and Insurance Agency, under head of Cook & Welling, for whom we predict great prosperity. So mote it be.

—Why complain of our lot? Surely happiness is reflected like the light of Heaven, and every countenance, bright with smiles and glowing with innocent enjoyment, is a mirror transmitting to others, the rays of supreme and ever-shining benevolence. Let us then be cheerful. It will be all the same a hundred years hence.

Who'll press for gold this crowded street
A hundred years to come!
Who'll tread yon church with willing feet
A hundred years to come!
Pale, trembling age and fiery youth,
And childhood with his brow of truth,
The rich and poor on land and sea;
Where will the mighty millions be
A hundred years to come?

We all within our graves shall sleep
A hundred years to come;
No living soul for us will weep
A hundred years to come;
But other men our land will till,
And others then our streets will fill;
And other words will sing as gay,
And bright the sunshine as to-day,
A hundred years to come.

We learn from Brother S. B. Hempstead, of Adel, Iowa,

that "the Lodge there is in good condition and flourishing as much as he could desire."

—Brother D. Murray Lyon, whose contributions to our columns have so often enlightened our readers, is responsible for the following: "In response to a request made by one of your correspondents lately, and in the belief that this link in the fraternal chain has not previously been supplied, we beg to add to the roll of eminent men who were Freemasons, one whose great public services have rendered his name familiar and his memory respected over Britain—John Loudon M'Adam. The town of Ayr claims the honor of giving birth to the great *macadamizer*, and if it was not also the place of his Masonic birth, in one of the Ayr Lodges it was that he received the "sublime" degree. Bro. M'Adam's passing and raising followed upon his affiliation into Ayr Kilwinning (December, 1789), as being a 'Member formerly of a regular Lodge.' Probably he may have been *made* in New York, whither he proceeded when a boy of fifteen; returning thence after a residence of fifteen years, and settling in Ayrshire as a county gentleman, he joined Ayr Kilwinning—a Lodge which, at the period of his admission, was presided over by Robert Aitken, 'Orator Bob,' one of the *immortals*, from his connection with Burns—a Lodge, too, whose roll of membership embraced the *élite* of the county of Ayr, and whose gavel subsequently fell to be wielded by Mr. M'Adam's own hand during three consecutive years." We shall never ride on a macadamized road again without blessing the memory of Brother M'Adam.

—We have seen a letter from Brother Joseph Covell, now Consul at Prince Edwards Island, in which he says: "There are two Lodges in this place, likewise one Chapter. One Lodge works under a charter from England, the other Lodge and the Chapter under a charter from Scotland. The work is not first rate, but they are improving."

—Waverly Hall, at Melrose, Mass., in which the Wyoming and Waverly Lodges met, was burned January 11th. Total loss.

—We have the October and November issues of the *Scottish Freemason's Magazine*, filled, as usual, with good things, new and old. This Magazine is published at Edinburgh, at 6d sterling per copy, equal to about \$2.50 per year of our currency at its present valuation. We fear that the light of our cotemporary's candle is not so generally diffused through Scotland as it should be; for a case is reported of a Chapter at Paisley, that has been working for some time under a clandestine Charter, for which six guineas were paid, under the supposition that "they were working legally under the Supreme Chapter!" Such a queer incident could never occur in this country. A similar piece of swindling had been practised upon a Chapter in Sydney, New South Wales, where no less than fifty pounds were paid out for a Warrant that is not worth the paper it is printed on. The article entitled "Wheat from a Corner Coppice," is the gem of the October issue. The November issue presents a fine bit of sarcasm upon the late *brutum fulmen* of the Pope.

—The best reply we can make to "Leroy C.," is these extracts from our prospectus of Volume 4: "We have passed through such an ordeal as no Masonic journal, we believe, has ever been called upon to pass through, possibly because our influence was envied by others. But having kept quietly along in the discharge of our duty as a Masonic journalist, neither turning to the right nor to the left, we feel conscious that although it has not been a pecuniary success, we have made friends, who can and will appreciate our labor.

"It is not our intention to depreciate any Masonic journal, but if the *VORON* is compared with any other Masonic journal in its style, matter, and spirit, it will be seen that it has been conducted agreeably to the pure spirit of Masonry, whose car-

dinal virtues are *Temperance, Fortitude, Prudence and Justice.*

“In its future conduct we shall have entire charge of all its articles, and intend carefully to avoid all partisanship of every kind, remaining, as we ever have been, loyal to this most Ancient and Honorable Order, without prejudice in favor of any particular individual, or their notions, doing justice to all, and maintaining the integrity of the governing bodies, in their several jurisdictions. We shall, however, reserve to ourselves, the right of criticising their action in a becoming spirit, with freedom and independence.”

—A Brother sometimes writes us a little harshly about a mistake in directing his paper. We think we are as scrupulously careful in this matter as any publisher in the world; nothing can exceed our *desire* to have the Voice promptly and correctly reach its destination.

Much must be charged upon the mails. Every thievish mail-rider, every dishonest postmaster, every sunken steamboat, every railroad disaster, costs some of our subscribers their papers. Again, every copy taken out of the office by some unauthorized person leads to the same result. How common this is at some post offices, borrowers and loafers can best say. Thousands *make* their papers clear by steal—no, *borrowing* them. Umbrellas and newspapers share the fate of those islands whose titles are subject to the law of “first discovery.”

But much must be attributed to carelessness in our subscribers themselves in writing their addresses. So many leave off the name of the State, so many the name of their *post offices*, so many write their names as if afraid we should read them, so many—but we won't speak evil of our Brethren. We only design to say that a *very great* many of our errors are the result of our readers' own errors.

In view of all this, it will not be deemed unpardonable, we

repeat it, if we make a few mistakes. We will always correct them at our own expense, and just as soon as we discover what they are, and we earnestly solicit such information as will enable us to correct them. Isn't that fair enough?

—A gentleman having petitioned a Masonic Lodge for initiation, and being asked, rather by way of jest, what good thing he brought with him to render his petition acceptable to the Masonic fraternity, thus nobly answered, "I bring what a Croesus never had, and a Napoleon might vainly sigh for,—a heart unsullied, a conscience clear, and a mind serene. These are my portion." We need not add that such a man was acceptable; nor will it be a matter of surprise to any reflecting Mason to be told, that the record of the Lodge in which that man was initiated, when it alludes to his too early death, calls him by the honorable name of *Past Grand Master*.

—'Tis good to be merry and wise, says the old song; and the wisdom which considers mirth or good humor to be a stain on a person's conduct, is a wisdom which, I hope, for the honor of the Craft, will be forever excluded from the practice of Masonry; for it will not, most assuredly, produce happiness, either in the Lodge or out of it.

—Can any one read the following extract, "the sorrows of aged women," without a feeling of emotion?

Oh, it is piteous—that sorrow of aged women! In early life, perhaps, they said to themselves, "I shall be happy when I have a husband to love me best of all;" then, when the husband was too careless, "My child will comfort me;" then, through the mother's watching and toil, "My child will repay me all when it grows up." And at last, after the long journey of years has been wearily traveled through, the mother's heart is weighed down by a heavier burthen, and no hope remains but the grave.

—Brother John W. Simons, of New York, writes; "At the recent session of the Grand Encampment of the United

States, complimentary resolutions to the retiring Grand Master, Hon. B. B. French, were adopted, and a committee named to procure and present a suitable testimonial. One of the members of the Committee lives in Missouri, another in Pennsylvania, and the third in Western New York, and being unable to act together they deputed us to act for them. We selected a Cross of Salem ornamented with diamonds, and entrusted its manufacture to Bros. Stone and Ball, Syracuse, who have produced a magnificent specimen of skill and taste. We take this occasion to thank them for their valuable assistance. An account of the presentation will appear in due time."

—A Brother thus forcibly expatiates upon the difficulties of the Junior Warden's position: "My seat being in the South, I find there are duties attending the post which requires all the tact and skill of which I am master. I am to prevent the cracking of the cement that none of the stones be shaken out of plumb, or the foundation of the temple endangered. Thus far I have worked, animated with a love for that harmony and peace which constitute the indissoluble cement of Masonry."

MASONIC SCHOOLS AT CONSTANTINOPLE.—The Italian Lodge, Italia, some time since founded a school for poor boys. In this excellent institution nearly 80 boys are clothed, educated and fed. It is proposed to extend this to girls, and open a similar establishment for them. A ball in aid of the funds of the school was to have been held in the French Theatre at Pera, and we trust to hear it has been a success.

A MASONIC HALL IN PERA.—It is rumored that a project will be brought forward by one of the Lodges in the Ottoman capital for erecting a Masonic hall in that city, as the present accommodation for any of the Lodges is totally inadequate.

—We have to thank Brother H. J. Alford, of Washington,

STANDARD NOTICES.

All correspondence of **THE VOICE OF MASONRY**, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, and the brilliant series of works entitled "*Special Helps*," just issued, must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

INCREASE OUR SUBSCRIPTION LIST.—Every reader of **THE VOICE** is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having a large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand at this office, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50; if ordered by mail, 20 cents must be added for postage. Address,

J. C. W. BAILEY, No. 164 Clark St.,

CHICAGO, ILLINOIS.

SPECIAL NOTE.—I am Sole Agent of those two new works of John Sherer, viz: **THE MASONIC DEGREE BOOK**, a splendid thing, 20 dollars per copy, and his **LADDER OF MASONRY**. I also supply Jewels, Carpets, Clothing, and every thing needed in Lodges or by private Masons.



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Fraternité. Yes.

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THE VOICE OF MASONRY.

MAY, 1866.

ENTERTAINING STRANGERS.

Among those passages that most brightly sparkle here and there in the *First Great Light of Masonry*, are some that seem to have been purposely written for Masonic use. Those relating to the entertainment of strangers are among the best. St. James presents a fine thought in these words; how well they apply to the Senior Deacon's part!

My brethren, have not respect of persons;

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay clothing and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool;

Are ye not then partial in yourselves and are become judges of evil thoughts?

The Evangelist, John, has some forcible remarks in the same direction. He says:—

Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers;

Which have borne witness of thy charity; whom if thou bring forward on their journey thou shalt do well.

Perhaps, however, the best of these inspired utterances is that of the Apostle Paul, who says, in *Hebrews* :

Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

Upon this, we wish to frame a little sketch, from practical life.

Valete Lodge, No. 1912, (these names and figures are as good as any,) was in a cold and sluggish condition. The Master failed in securing the respect of his brethren; the Brethren failed to win the love of their Master. Financial matters and charitable matters, social matters and moral matters were all at dead level, while ritual matters were considerably below zero.

One night at the "regular," things were in a particularly bad way. Two or three members had demitted in disgust, and retired from the room, muttering words not found in any system of Masonic lectures from the "Baltimore of 1843" up to the "Webb-Preston." Somebody had moved "to surrender the Charter;" somebody had amended that by moving "to divide the funds among the Brethren;" somebody had amended that by moving that "the officers resign and go into a new election;" somebody was about to amend that by — when at the instant an alarm was made and it was reported that a stranger brother desired admission. "What is his name?" "Here it is on a slip of paper." "L. G. Horsfield of" etc., etc.

The Master announced that he should call from labor to refreshment, and invite the visitor in for examination; a plan he had seen recommended in some work. Done. The visitor came in, a plain man, plainly dressed, but one who could stand straight and look you right in the eye, when he spoke to you. The examination was a queer thing; long before the 28th question was reached, the parties were reversed, Bro. Horsfield asking the questions and the Master *not* answering them.

Lodge called to labor. Bro. Horsfield admitted, introduced, welcomed,—all miserably done. Being a Past Master, he

was invited to a seat on the dais. Accepted. There he responded to the welcome in a speech that, according to the clock that was ticking under the sheaf of wheat in the South, lasted considerably over an hour. Finding the Lodge laboring under a fit of depression, he was cheerful in his tone, now exciting laughter, anon moving to tears. Finding the Lodge in a state of ritualistic dulness, he rehearsed before them the more important parts of the Lectures, according to the system in vogue in that jurisdiction. Finding the Lodge at points with its officers, he explained the nature of the Masonic relationship between the governor and the governed. In fact he so perfectly adapted himself to the occasion that by the time he took his seat on the right of the Master, a visible change had come over the Lodge. The Brother who moved "to surrender the Charter," withdrew his motion by the consent of his second, and all the motions to amend, as a matter of course, fell to the ground. Old Col. Figures, who is an impressible man, was taken down by that speech. He had laughed; he had wept; nay, violating the sanctity of the Lodge, he had cheered. Being a rich man and generous, he now got up and asked "that when the Lodge shall be closed the Brethren go to Whacker's Saloon and eat an oyster-supper with him."

After the supper, Brother Horsfield who had drank a whole potfull of green tea, made another speech which was even more acceptable than the former. Not to make a long story of it, this visit of his warmed up and revived the Order at that place. It was the beginning of prosperity that has continued ever since. The Brethren elected Brother H. an honorary member and thus—like those Africans who eat their prisoners' livers to increase their own bravery—imbibed his spirit. The Grand Lecturer, in his last report, avers that "Valete Lodge, No. 1912, outranks any other in the district for love of Masonry, light upon the Rituals, and ardent search for the old landmarks." We think there is an illustration of "enter-

taining angels unawares." One who has felt the joy of visiting a good Lodge thus writes :

Men of the bright inheritance, oh, true and loving band,
Who linked in chains of Masonry around this altar stand,
Keen let the fire of friendship burn, and cheerful be the glow,
A stranger from a distant land would join your circle now.

The Acacia blooms in every clime, the Broken Shaft doth rear
Its mournful form in mystic guise, and meets us everywhere;
The Gavel rings o'er land and sea, yon Emblem speaks the
same

About the globe as here, it speaks the UNIVERSAL NAME.

And why? because one God we have, in whom alone we trust;
He made us all, OUR FATHER,—made us all of kindred dust;
The same green Mother Earth, the broad, the generous, He
gave,
That feeds us while we live, and gives us when we die, a grave.

We build a Common Temple too, the lofty and the low,
We bring the same heart-offerings, and in common homage
bow;
Our Tracing-board the same designs in every clime has given,
And serving the same MASTER we expect the same bright
Heaven.

Then let the stranger have a place within your mystic band,
Where eye responsive answers eye, and hand unites with hand;
He knows your Word, he knows your Sign, he asks no better
grace
Than with you here to sit awhile, and greet you face to face.

Peace in the Lodges where you work be Heaven's boon to-day,
Peace, peace,—it is the yearning prayer the stranger's heart
would pray;
And could they hear it, from the land and from the rolling sea,
From every Mason's lips would come the cry, So mote it be.

THE POPE'S ALLOCUTION.

If the Brethren of the Mystic Tie in the United States were generally cognisant of the fact that it is the Masonry of Italy—the Masonry of the high Degrees of what is now known as the Ancient and Accepted Scottish Rite—that has brought out this document, as well as similar documents in times past, they would not look with so much surprise upon such denunciations of our humanizing institution. By reference to Part II of the General History of Freemasonry, of Bro. E. Rebold, M. D., of Paris, as translated and published by Bro. J. F. Brennan, of Cincinnati, O., it will be seen that Italy never tolerated the Masonry of the English or York Rite. It was the Jesuitical creation of "Strict Observance," as subsequently changed into the Councils of "Emperors of the East and West, Sovereign Prince Masons," that obtained what foothold was gained by anything calling itself Masonry in the Catholic country of Italy. Jesuitism created, with the intention of destroying Freemasonry, what a thirst for freedom subsequently adopted as the only style of Masonry that could live in Italy. Of this Masonry, Joseph Garibaldi, in 1859, was elected Grand Master; and it is very probable the Pope regards any society of which that Brother is the head, as one not much calculated to either extend or serve the claims or privileges of the Holy See. Hence we have the recent Allocution.

Neither the English rite of three degrees, nor the French rite of seven degrees, are satisfactory to Italians who believe in revolutionary cries. "*A bas le tyran!*" otherwise "*le Pape*," is a watchword that is not found in the degrees of their vocabularies; nor that other cry of "Liberty, Equality, Fraternity," a monarchical motto. And any society that represents the principles such popular cries would express, would likely be "allocuted" in Italy, as in other Catholic countries. B.

TODD'S IRON SAFE.

In the proceedings of the Grand Chapter of Louisiana, for 1865, it is said: "Grand Secretary Todd stated that he had purchased an iron safe, which he *now presented to the Grand Chapter*, as a secure depository of its books and valuable papers." Upon reading this the poet of the *Eclectic* kindled. Forthwith he called for paper and a pencil. He rushed to a lonely place; he was gone a good while; he came back triumphant, with the following original "pome." He vows "he made it all out of his own head, and has stuff enough left to make another."

"This Todd, as everybody knows,
This generous Todd is one of those
Who carries with him in his heart
A *chest*, prepared with cunning art,
Chock full of secrets, precious, pure,
More precious than the golden ore,
Which all the burglars out of *hell**
Will fail to break, 'tis made so well.

"If Todd can find an iron chest
As good as that within his breast,—
And if within its secret drawer
He can as precious treasures store,—
And if he gives away that chest,
Then that Grand Chapter there is blest!"

—*Masonic Eclectic.*

* This word is somewhat blurred, and the printer can't make it out. It ought to be "penitentiary," but is a shorter word, of not more than three or four letters at most. The reader can fill in with his pencil.

EXTRACTS FROM PERENNIAL FLOWERS.

The three steps in the ladder which the patriarch saw in his vision, are the three grand steps of our Order, reaching from heaven to earth—Faith, Hope, Charity! Words of heaven! the language of angels! Search language through, and where can you find words of such mighty import. Words that thrill the soul, subdue the passions, and bring us nearer to the image of God! As upon loving the Lord our God with all our souls, mind, and strength, and our neighbor as ourselves, hangs all the law and the prophets, so also, upon Faith, Hope, and Charity, depends all that there is of Freemasonry. By Faith we build the temple. In Hope we look to the Sovereign Grand Master for His blessing upon our labors; and being in Charity with all men, we wait patiently for our reward. With the intrepid Apostle to the Gentiles, every enlightened Mason can exclaim, “Faith, Hope, and Charity; these three, but the greatest of these is Charity.” Since, then, Charity is the acknowledged chief stone in our Masonic edifice, the great controlling landmark of our Order, let us dwell a few moments upon this celestial principle.

Said Paul, “Though I speak with the tongue of angels, and have not Charity, I am but sounding brass and a tinkling cymbal.

“Though I give all my goods to feed the poor, and my body to be burned, and have not Charity, I am nothing.

“Though I have all faith, so I can remove mountains, and have not Charity, it profiteth me nothing.

“Charity endureth all things, hopeth all things, believeth all things.”

“Charity never faileth;” and, we may add, Charity also “covereth a multitude of sins.”

Have we that Charity, my brethren, that hideth a brother's faults? that is ever ready to extenuate when a brother is assailed? which maketh brethren dwell together in unity? which begets love one for another? which

“—— doth not pause, when at our door
 A shivering brother stands,
 To ask the cause that made him poor,
 Or why he help demands?”

Charity such as this we must have, or else do we build in and make but solemn mockery of the most sacred professions of Freemasonry.—*H. J. Alvord.*

You have now, my companions, received all the instruction that pertains to our noble Craft. You have ascended by regular gradation, to the summit of Ancient Masonry. You have been conducted round the courts of the temple, and have viewed its beautiful proportions, its massive pillars, its starry decked canopy, its Mosaic pavement, its lights, jewels, and furniture. You have been introduced into the middle chamber and have learned by the example of our ancient brethren to reverence the Sabbath day and keep it holy. You have entered the sanctum sanctorum and there, in the integrity and inflexible fidelity of the illustrious Tyrian, have witnessed an example of firmness and fortitude never surpassed in the history of man.

You have wrought in the quarries and exhibited a suitable specimen of skill that stood the test of the overseer's square. You have been seated in the oriental chair of King Solomon and have learned the important duties—a knowledge of which can alone qualify you to preside over the “Sons of Light.”

You have been admitted with a faithful few into the secret vault, and there learned the means by which the sacred volume of God's Law was deposited safe from the destructive rage of the enemies of the truth.

You have, even now, entered the most holy place and learned in what manner the omnific word was preserved through cen-

turies of moral darkness by the wise suggestion of the widow's son.

You have assisted at the completion and dedication of our Mystic Temple, and, for your skill and fidelity to the Craft, have received the congratulatory title of —, and you have now witnessed the mournful desolation of Zion, the sack and destruction of the city and temple of our God, and the utter loss, as the world supposed, of all those articles contained in the holy of holies.

You have seen the chosen people of God forced, by a foreign despot, from the pleasant groves and peaceful vineyards of their native Israel, and dragged into captivity on the banks of the far-off Euphrates. But you have seen these afflicted sons of Zion visited in the darkest night of adversity by a precious light from heaven, which guided them from the land of bondage, through rough and rugged paths, to the scene of their former glory. You have been, then, enabled by the signet of eternal truth, to pass the veil that interposed between them and their fondest hopes. You have seen them engaged successfully in the great and glorious work of rebuilding the house of the Lord; and, finally, you have seen the sacred treasures of the former temple brought to light, and the blessed book restored to the longing eyes of the devout Israelites, to be the rule and guide, the comfort and support of the people of God through all future time. And now, my companions, if in all these things you have seen only a series of unmeaning rites, if the spirit of truth has not applied to your hearts the morals of these ceremonies, then, indeed, have we labored in vain, and you have spent your strength for naught. But I am persuaded better things of you. I hope that you have entered into the spirit of these solemn rites, and understand the full import of these interesting symbols, that all the forms and ceremonies through which you have passed, from the moment you first trod the outer courts till your final reception within the veils, have impressed deeply on your minds the great and fundamental principles of our time-honored institu-

tion. Forthen, and only then, can you claim the noble name of Mason; then and only then, can you feel that friendship, that union, that fervency and zeal, that purity of heart, which should actuate every one who would appropriate to himself the proud title of a workman that needeth not to be ashamed.

—*Anonymous.*

NORTH CAROLINA *vs.* COLORED LODGE.

A notable instance of the danger of writing upon subjects of which we are ignorant, is seen in a pamphlet before us entitled "Report of the Committee on Negro Lodges to the Grand Lodge of North Carolina." That Committee were appointed to investigate a newspaper rumor that "Paul Drayton of the National Grand Lodge, is about to dedicate and consecrate Union Lodge, in the city of Charleston, S. C.," etc., etc. With an ignorance which we did not think existed among any body of Masons in the country, the Committee joins in to abuse the Grand Lodge of New York, and the Northern Masons generally, in terms almost scurrilous, never suspecting that Paul Drayton and the "National Grand Lodge" are outside organizations not acknowledged by any Grand Lodge in the world.

And what makes this thing worse and inexcusable on the part of our North Carolina brethren is the attempt to pander to the unholy passions not yet subsided, the political prejudice resultant upon the late Civil War, and to draw comparisons (of whose truth the Committee know nothing except from hearsay) between the negroes of the North and South. We advise our North Carolina brethren not to go into print again until they post themselves up in the statistics of the institution of which they are members.

MASONIC SCHOOL AT CEDAR RAPIDS.

The "Philip C. Tucker School of Instruction" convened in the city of Cedar Rapids, Iowa, on the 27th of March, and continued in session four days. M. W., E. A. Guilbert, LL. D., Grand Master, being detained until evening, the School was opened at 10 o'clock, A. M., by R. W. James L. Enos, S. G. W.

Fifteen different Lodges were represented, and a large number of visitors were in attendance. The day sessions were devoted to rehearsing the "Lectures" and Methods of Work, and the evenings by actual "Work" on each Degree, in Crescent Lodge, No. 25, Grand Master Guilbert presiding. The last afternoon session was devoted to general remarks, of the deepest interest to the Craft, embracing the Symbols, Emblems, etc., of the Order, opening its vastness to the view of the Masonic student.

Bro. Enos recited Bro. Rob Morris' immortal poem, "The Emblems of the Craft," and paid a well merited compliment to its accomplished author, which was warmly applauded. Remarks on the wearing of Emblems were made by Brothers Crawley, Miller, Henderson, Truesdell, Walworth, Wheaton and others, all agreeing that such badges should be *worthily* worn and not improperly displayed.

The School closed with a Festival at the American House, which was a fine affair, done up in the style that Brother R. I. Jackson, the proprietor, knows so well how to do. Speeches were made by Grand Master Guilbert, Senior Grand Warden Enos, Bros. Col. Henderson, Wheaton, Crawley and others. Brother Guilbert paid a high compliment to the Brethren of Crescent Lodge for their efforts in the noble art. The Order in Iowa is in a most flourishing condition, and the steady

efforts at uniformity are everywhere being successful. The festivities were continued by the brethren and their ladies until low 12, when all retired in Harmony and Love.

At the School, a Committee was appointed to make arrangements for a Masonic Celebration on the 24th of June next. It is designed to make it the grandest Convocation of Masons ever held in the West. It is to be held at Cedar Rapids.

BRO. THOMSON'S DOINGS.

The Des Moines, Iowa, *Register*, of March 2nd, has an article upon the Masonic efforts of R. W. Bro. D. W. Thomson at that place, in which the language of praise is well-nigh exhausted. Among other things, the *Register* says: "After music by a few amateurs, Mr. T. was introduced, and in a very impressive and entertaining manner proceeded to confer upon the ladies present that beautiful scriptural rite, termed the Eastern Star Degree; after which the lecturer recited some inspiring poems, which were received with evident signs of appreciation and admiration. It did seem that the subject matter; the eloquent, happy delivery; the strains of music, and the home-like feeling pervading all, tended strongly to make each legislator present feel that 'he had the floor of the house;' and the Christian to imagine himself at divine service; and led the 'high private' and non-professor to contemplate with reverence the glorious works of creation, and to re-resolve to live up more fully to the holy precept of 'love one another.'"

MASONIC RESPONSE TO A PRESENTATION.

The ladies of Yates City, Ills., having presented the new Lodge (Yates City Lodge, No. 448,) with an elegant copy of the Holy Scriptures for its covenanted work, the Master of the Lodge, Bro. Sylvester Stevens, made the following response :

It is with mingled emotions of pleasure and gratitude that we accept from your hands this magnificent volume of the Holy Scriptures. The more pleasure and the more gratitude because it comes from the hands of the ladies—our better halves. By an ancient regulation of our Rituals they were excluded from participating in our mystic rites, because our ancient Brethren had too much gallantry to presume that they needed the aid of moral teaching of any merely human institution, thinking, doubtless, that the pure nature of woman, having more of the essence of Divinity in her, needed only the higher and more sublime mysteries of religion to direct her footsteps in the path of duty.

Ladies, the efficient aid you have rendered us in beautifying and adorning our Masonic Temple while it has laid us under deep and lasting obligations to you, has also given us renewed evidence of the strength of woman's influence; and has encouraged us to more zealous efforts to make of Yates City Lodge all that a Masonic Lodge should be, and to give it a high position in the great family of our sister Lodges.

But this, the inestimable gift of God, from the hands of God's best gift to man, is such a magnificent token of your encouraging approbation of our institution that I know of no way by which we can cancel the great obligations you have laid us under, but by making our lives and conduct conform to the sublime moral precepts contained in this Book. With this high and holy purpose we accept and receive this inestimable treasure. We will place it on our Masonic Altar, there to reflect henceforth the Great Light in Masonry to this, and we trust to many succeeding generations of Masons, continually reminding us of the important duties we owe to God, our neighbors, our families, and ourselves. And also reminding us that if we would build up and establish our Institution in

strength, and perpetuate it to remote generations we must "*mark well the entering in at our door,*" and square all our actions by the great moral maxims contained in this Book, which points out the whole duty of man, and which also admonishes us to "have faith in God, hope in immortality, and charity towards all mankind."

Finally, Ladies, while we continue to appreciate the value of your genial co-operation in encouraging us to the practice of every commendable virtue, we trust we may reasonably hope for the continued sunshine of your refining influence, and your approving smile, which,

"Though silent as the snow-flake falling on the sod,
Yet sure as the lightning, performs the will of God."

MASONIC BAPTISMAL CEREMONY.

The Editor of the *Raleigh Keystone*, in his issue for January last, undertakes to respond to a correspondent who desires to know what authority there is in Masonry for a Baptismal ceremony. This correspondent having asked if he (the editor) ever saw such a ceremony introduced within a Lodge, Chapter, or Council of Freemasonry, is completely knocked out of time by Bro. Smith responding if he (the correspondent) ever saw the E. A. Degree conferred in a R. A. Chapter.

Bro. Smith then offers a word about the "Ancient and Accepted Rite"—the system of Masonry into which Bro. Albert Pike has recently introduced the Baptismal ceremony—but, instead of saying one word, or any other number of words, about the B. C. aforesaid, he goes on to state that Cunningham's Monitor informs its readers that the Secret Masters' Degree (the first Degree of the Rite as it is practised in America,) "*was instituted by King Solomon about the time of the completion of the Temple.*" The correspondent asks for information about a Baptismal ceremony or Degree, and the editor, totally ignoring the question, goes into authorities as to the origin of the Rite into which this ceremony has been but quite recently introduced. Certainly the readers of the *Keystone* must be singularly gifted with an unnaturally acute character of sight if they can find what the writer of this paragraph sought for in Bro. Smith's answer, the authority for introducing, or date of introduction of a Baptismal Ceremony or Degree into the A. & A. S. Rite.

A 32D.

NOT BROUGHT TO LIGHT.

A correspondent, propounding a question upon Masonic law and usage, apologizes for the trouble he gives us, and volunteers this suggestive remark: "I am one of those persons who have been made Masons *without ever having been brought to light.*" The thought is so forcible that we can find no depository worthy of it save verse.

And upon reflection, how many there are in our world-renowned Fraternity—men "first prepared in heart," men made of porcelain clay, and who, duly wrought upon by Masonic precepts, would have lived and died, honorable and honored, who are in the condition of our correspondent, "Masons never brought to Light!" When we examine the workings of very many Lodges we cannot wonder at this; but though our wonder is the less, our regrets are none the less.

We suggest to every reader of the *Eclectic* to ask leave to recite the following lines, written for the purpose, at the next meeting of his Lodge. It will undoubtedly "hit somebody," "sumfin" will doubtless "fall," but nobody will be the worse. Truth something startles, but "never hurts nobody."*

Not brought to Light? when ere your call
At Masons' portals you had given
All pledges that an honest soul
Can give to earth, or give to Heaven!

Not brought to Light? that word you spoke
By man, by heavenly things adored!
The silence of the Lodge you broke,
And loud averred "I trust in God!"

Not brought to Light? when journeying round
Within the range of every sight,
Whole and unspotted you were found,
Fit for the comradeship of light!

* These lines are, by permission, dedicated to Bro. E. G. Hamilton, of La Porte, Ind., a Brother who *has been* brought to Light.

Not brought to Light? when from that Book,
 That written Law by us adored,
 Your dazzled glance its flight betook
 To yonder type that speaks of God!

Then shame on them, "the sons of *night*,"
 Thus blindly stumbling on the way—
 Mistaking every ancient rite
 For childish jest or senseless play!

Shame on the blind to lead the blind :
 Oh, for an hour of HIM who drove
 From temple-courts the crowd that sinned,
 And taught the law of LIGHT and LOVE!

—*Masonic Eclectic.*

DIPLOMAS.—A correspondent, under date of March 28th 1866, communicates a fact which traveling Brethren ought to be aware of. We quote his own language :

One evening lately I presented myself at the door of Naph-tali Lodge (St. Louis, Mo.,) and sending in my card, politely asked permission to visit them. Whereupon I was told that unless I had a certificate from the Grand Lodge of New York I could not be *examined*, and that this was in accordance with an edict from the Grand Lodge of this jurisdiction. I assure you I was not only astonished, but mortified. Could I see you I would like to talk more freely on the subject than I will now do. But I would ask you, is it right?

A SECRET FOR SCRIBBLERS.—Be brief in everything. Short words, short sentences, and short stories. These make a writer popular with editors and readers. The strength of the Saxon tongue lies in its shortness. No writer can be popular who is polysyllabic oftener than occasionally.

REVIEWS OF GRAND LODGE PROCEEDINGS—1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

CONNECTICUT, May 10-11, 1865.—Met at Hartford. The Grand Master's Address (David E. Bostwick), occupies four pages. He exhorts the members of the Grand Lodge "to bring to all questions which may come before you at this session, that spirit of harmony and concession which is so essentially necessary to the strength and perpetuity of our beloved Order."

In regard to Work, he advises "that Brethren shall all with one accord, throw aside preconceived opinion and prejudices, and practice the work as modified; and thus secure the uniformity for which we have so long labored."

He announces with much feeling the death of Albert H. Wilcoxon and Past Grand Master Horace Goodwin.

In regard to political questions he says, "I have been pained and I confess surprised, to hear of late that the spirit of party has been suffered to intrude itself into some of our Lodges. I sincerely hope that I have been misinformed. The Mason who cannot wholly divest himself of all party feeling before crossing the threshold of a Masonic Lodge, might as well carry in with him the pestilence. Brethren should always remember that 'there is more danger from within the Lodge than from without.' Masters of Lodges cannot be too strict in rebuking the slightest political allusion in the Lodge whether

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at labor or at refreshment. These principles should extend further. We should on all occasions lend our influence and example in assuaging the bitterness of party spirit in the community around us, and thus do something to carry out the advice laid down for us by our immortal Brother in his farewell address to his countrymen."

Reports were likewise presented by the Deputy Grand Master, Junior Grand Warden, and Grand Lecturer.

The Grand Lodge presented Albert G. Mackey, of South Carolina, with Five Hundred Dollars, with the following resolution :

Resolved, That our warmest thanks and gratitude are tendered to Brother Mackey and the Brethren of South Carolina for their many deeds of Masonic love and fraternal feeling extended so fearlessly and so faithfully to the "Widow's sons" of the North who found themselves prisoners in an enemy's country, and we congratulate them and ourselves that the mystic ties of Freemasonry, strained but not broken by civil war, are now, with the return of peace, about to bind us more closely than ever before.

The following resolution was adopted :

Resolved, That the Secretaries of the several subordinate Lodges in this State be required to make a record of all the members of their Lodges who have lost their lives in the service of their country, during the war now drawing to a close, with their rank, and the circumstances of their death ; that such records be transmitted to the Grand Secretary with their next annual returns, for publication with the proceedings of this Grand Lodge ; the Grand Secretary to furnish the proper blanks for the said purpose.

A statistical Table is appended, very valuable: "There are at the present time, seventy-six Subordinate Lodges on the registry of this Grand Lodge. We have received returns from all of them, reporting their doings for the last year. All but one of them have had some work to do during the year. From these returns we gather the following statistics :

Whole number of members,	- - - - -	8,992
Initiated the past year,	- - - - -	1,211
Admitted	" - - - - -	106
Withdrawn,	" - - - - -	149
Died	" - - - - -	189
Expelled	" - - - - -	7
Rejected	" - - - - -	114
Suspended	" - - - - -	4

The Committee on Foreign Correspondence, through L. E. Hunt, examined the proceedings of 30 Grand Lodges, and gave a faithful digest of the whole.

TENNESSEE, Oct. 2-6, 1865.—Met at Nashville. The Grand Master's (Thomas A. Hamilton) Address occupies three pages. He says: "The great beauty of Freemasonry, my Brethren, is its adaptation to the moral and social condition of man. No matter what may be the country, creed, or language, Freemasonry lends its holy influence to soften and smooth man's rough and rugged nature. From the time the novitiate professes his belief and trust in God, until the sublime truths of our teachings, like the glorious light of the noon-day sun, burst in all their effulgence upon his astonished vision, it points with the unerring finger of truth to a life beyond the dreamless regions of the grave, where sin and sorrow, pain and death, are felt and feared no more."

He alludes to the death of Past Grand Master Thomas W. Wisdom. The deaths of H. McLusher, David Shropshire, H. M. McElrath, and R. H. Hodsdon are also named in the proceedings of the Grand Lodge.

In regard to African Lodges the following was passed :

Whereas, information has been received by this Grand Lodge, that associations of negroes, claiming to be Free and Accepted Masons, have been organized in the State of Tennessee, without any legal Masonic authority; therefore

Resolved, That all such associations are hereby declared to be spurious, illegal and clandestine; and all Masons owing allegiance to this Grand Lodge are hereby forbidden to hold any Masonic communication with any such associations, or

with any person in this State or any other State claiming to belong thereto, or holding fellowship therewith; and that it is the sense of this Grand Lodge that no Masonic authority can or ought to be granted for any such purpose.

An appeal was made by the Grand Secretary to the Masters of Lodges, in which he says: "Brethren:—It is known to all of you that during the troublous times through which our country has passed, incident to a state of war, much valuable property has been lost or destroyed. In common with many of its subordinates, the Grand Lodge of Tennessee has been a heavy sufferer. It is useless at this time, and improper in this place, to discuss the manner in which precious mementoes of the past, valuable papers and documents, heretofore held sacred in the Archives of the Grand Lodge, have been ruthlessly swept out of existence. Suffice it to say, that even the Jewels of the Grand Lodge met with no better fate—they are gone, having been clandestinely taken and scattered we know not where—scarcely a paper remains of all the documents that once constituted the rich legacy left us by our predecessors, so carefully cherished and preserved as connecting links of the past history of the Order in this State and elsewhere. There is not a complete copy of the printed proceedings of the Grand Lodge in its possession—a few scattered pamphlets being all that remain to tell the sad story of our loss. The written records are, however, believed to be perfect."

RHODE ISLAND, May 29th, 1865.—Met at Providence. The Grand Master's (Ariel Ballou) Address covers six pages. He alludes to the death of Amos Jencks and George H. French. He had decided many questions, of which he gives detailed reports. The concluding portion of his Address is impressive: "But how shall we fitly express our solicitude for your future Masonic prosperity, usefulness, and happiness? We entreat you to remember how much these desirable results depend on your intelligence, fidelity, and devotion as members of this

venerable Institution, which has come down from the earliest ages of the world, through innumerable vicissitudes to this day, and to the trust of the present generation. 'Let there be light,' was the fiat of the Infinite Grand Master in the morning of the creation, when primeval darkness fled from the face of the abyss, and order superseded the reign of chaos. That mighty command has been impressed indelibly on our Masonic memories, and we are professedly 'the children of light.' May we not adopt and second the injunction—Let your light shine before men—yes, let it shine in your words and works around the altars of Masonry. Consider that this hallowed Institution has rites, forms, and a governmental polity which must be scrupulously preserved in complete integrity. Let there be no removal of the ancient landmarks—no undermining of the grand pillars—no swerving from our horizontal and perpendicular lines—no derogation from our sublime observations. Shall we pause here? No; there is something of much greater importance. Rites, forms, and governmental discipline are sacred only for the sake of those Divine principles which constitute the life of embodied Masonry, which they cover, preserve and adorn, as garments do the human body. Consider and venerate your fundamental principles; mark them as distinctly set forth in the lectures of your several degrees; contemplate them through the medium of all your symbols and emblems."

The proceedings of Grand Lodge are of local interest only.

A Form of Burial Service, intensely Christian, is published at full length; also various Addresses.

MASONIC CATSUP.—The ingredients of this invaluable stimulant should be properly selected, and wisely compounded.

WHAT CONSTITUTES A GOOD TYLER.

We have been asked what constitutes a good Tyler? We reply in brief, *a prompt man* at his post. He should ever be at his Lodge a half hour before the specified time of meeting. If he acts as Steward, as the most of Tylers do, an hour for preparation is little enough. An hour to warm the room, if in winter, or cool it if in summer; to prepare fresh water, to sweep the hall and anterooms; to dust and arrange the furniture; to lay out clothing, jewels and implements from the chest or cupboard in which they are stately kept; in a word, to prepare the three apartments for the meeting.

He should be a vigilant man. A Tyler asleep outside the door, is one of the most disgusting objects known to Freemasonry. It is by no means without a precedent.

He should have a *good memory*. Without it, he is constantly blundering between two horns of a dilemma; either requiring well-known visitors to be vouched for or examined, which delays the proceedings; or admitting them upon insufficient evidence.

He should be a *temperate man*. A drunken and profane Tyler is a stench in the nostrils of the Craft universal. To see a Tyler going round town serving Masonic summonses, stopping to drink with every man who invites him, and swearing drunkard's oaths in the hearing of the world, is enough to disgust (and *does* disgust) all moral, temperate, Christian men within hearing. . . . This then "Constitutes a good Tyler." How d'ye like it? Is yours of that sort? If not, why not?

GOD'S ACRE.—The Germans do not have the words "churchyard" and "burying-ground" to designate their places of interment; they use the beautiful and suggestive expressions "God's Acre," and the "Court of Peace." Churchyard is well enough, with its sacred associations; but burying-ground is an outrage on good taste.

PRESENTATION.

On the 18th of February New Albany Commandery of Knights Templars (Ind.,) through Dr. Thomas R. Austin, LL. D., presented a complete suit of Templar's regalia to Rev. N. P. Heath, as a testimonial of confidence and esteem. Dr. Austin's remarks were exceedingly impressive. He said :

You long have wielded the *Sword of the Spirit*, of which this sword is an emblem, and, through the grace of our Immanuel, have been made successful in winning souls to Christ; may the blessed Jesus strengthen and confirm you in every good word and work, clothe you with salvation as with a garment, give you access to the hearts of the people, make you instrumental in doing much good, give you many seals to your ministry and stars to your crown of rejoicing; as you clothe yourself with this armor remember these are the prayers of your Companion Sir Knights for you.

Accept then, from them, this beautiful equipment, as a token of their esteem and regard for you as a companion and as a Christian minister, remembering always the deep emblematic significance of each article so beautifully described by the Great Apostle of the Gentiles. "Stand, therefore, having your loins girt about with Truth, and having on the Breastplate of Righteousness, and your feet shod with the Gospel of Peace. Above all, taking the Shield of Faith, wherewith you shall be able to quench all the fiery darts of the wicked, and take the Helmet of Salvation, and the Sword of the Spirit, which is the word of God."

And may God bless you abundantly, and bring you and us when our pilgrimage on earth is finished, the warfare with the lying vanities and deceits of this world is over, and we have won, through our Immanuel, victory over the last enemy, to the blessed asylum above to go out no more forever.

Bro. Heath in his reply was equally happy :

Our mission is not one of blood, yet we are engaged in a just and holy war. Innocence and virtue are assailed on every hand. They must and shall be defended and vindicated. So long as the cry of orphanage and the widow's moan is heard

in the land, so long will our warfare continue. And that we may fight the good fight of faith, we need to be clothed with the whole Armor of Light. It is not now for the sepulchre that we war, but for the cross and triumphs of our Immanuel and ascended Lord: and now may we so war a good warfare that we may be found worthy of admittance to the marriage supper of the Lamb, where sword, buckler, and helmet shall be exchanged for spotless robes, harps of gold and crowns of victory, where the bugle blast shall never again call to arms. But the careworn knight of the cross shall rest at home, and eternally bask in the approving smiles of the Supreme Commander of the sacramental Host. "Yes, there is rest for the weary."

THE RESURRECTION.

The doctrine of the Resurrection is one of those fundamental principles in Masonry taught so clearly in its Ritual that none but an infidel can dispute it. This doctrine has been presented in a thousand forms, but by none so gracefully as the German poet, Heine. As he lay upon his couch, which proved to be his death bed, he said to a friend, "I have had a very consoling dream, almost a vision. I thought I was walking very early in the morning, in the Cemetery. The gravestones glistened in the rising sun, and behold before each stone a pair of brightly-polished shoes, slippers, or boots according as the sleepers beneath were women, girls, or men. It appeared like a large hotel where the servant had gone from door to door in the morning, and carefully placed the boots and shoes in the proper places. Still slumbered they below in their graves; but they shone brilliantly in the sun as if polished by angelic hands, and the whole spectacle seemed to say, 'Yes, we shall all rise again and enter upon a new life!'"

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Recorders send us their published proceedings, directed "Voice of MASONRY, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

Rhode Island Grand Lodge—Elected 1865.—Thomas A. Doyle, G. M.; Lloyd Morton, D. G. M.; Moses Fifield, S. G. W.; Joseph Fales, J. G. W.; G. T. Swartz, G. Treas.; Charles D. Greene, G. Secretary.

Connecticut Grand Lodge—Elected 1865.—Eli S. Quintard, G. M.; William Storer, D. G. M.; Amos E. Cobb, S. G. W.; Amos Pilsbury, J. G. W.; Benjamin Beecher, G. Treas.; John W. Paul, G. Secretary.

Tennessee Grand Lodge—Elected 1865.—Thomas A. Hamilton, G. M.; John F. Slover, D. G. M.; Joseph M. Anderson, S. G. W.; Isaac C. Reavis, J. G. W.; W. H. Horn, G. Treas.; Charles A. Fuller, G. Secretary.

LODGE SEAL.—The seal of the Elgin Lodge, No. 117, Illinois, is an elegant representation of the Broken Column, the Open Book resting upon it, and the letter G, illuminated by rays, appearing above it.

A MERCHANT MASON.

In some of Dr. Oliver's writings are allusions to a celebrated East Indian merchant and Brother, Jamsetjee Jeejeebhoy. This man in his day was one of the most remarkable characters in the history of his ancient race, and the fact that he was made a Freemason, and knighted by the British King, shows that his remarkable business talent and benevolence were appreciated by his cotemporaries.

Jamsetjee Jeejeebhoy was born at Bombay in 1783. His family was extremely poor, but at the age of 18 he entered into partnership with his father-in-law and made several successful voyages to China. Possessing those qualities most desirable in a merchant, integrity, judgment, and enterprise, he gradually extended his dealings to other countries, and drew in a rich harvest of gains. Among the instances of his benevolence are recorded the facts that in 1822 and 1826 he released all the prisoners confined in the Bombay jail for debt. This cost him \$1,500, and gave liberty to 50 persons.

During the twenty years following, the flow of benefactions from his coffers was uninterrupted. His biographer gives a list of more than \$300,000 presented by him to public charities. These attracted to him the regard and admiration, not only of the natives, but also of the European community of Western India. A report of his munificence was made to the home authorities of the East India Government, and at the unanimous recommendation of the Court of Directors, a patent of knighthood was conferred upon him by the queen. It was the first instance in which any title of honor had been conferred by the English Government upon a native of India, and no worthier opportunity has ever occurred for the grant-

ing of any such distinction. It was in May, 1842, that the ceremony of presentation took place at Parell, the residence of the Governor of Bombay. The circumstance was one not only highly gratifying to Sir Jamsetjee Jeejeebhoy himself, but to the native community in general, who are accustomed to attach an extravagant value to any such marks of honor.

In January, 1843, the corner-stone of a Hospital was laid at Bombay, to which this generous man contributed about \$100,000. It is a beautiful gothic building, with accommodations for 300 patients. The inscription upon the plate on the corner-stone so well illustrates Jansetjee's character, and the religious creed of the enlightened Parsees, of which he is one, that we give it entire :

This edifice was erected

BY SIR JAMSETJEE JEEJEEBHoy, KNIGHT,

The first native of India honored with British Knighthood,

Who thus hoped to perform a pleasing duty

Towards his government, his country, and his people:

And in solemn remembrance of blessings bestowed, to present

This, his offering of religious gratitude to

ALMIGHTY GOD,

The Father in Heaven—of the Christian—the Hindoo—

Mohammedan—and the Parsee,

With humble, earnest prayer for his continued care and blessing

Upon his children, his family, his tribe, and his country.

During the same year the British Government sent him a gold medal, set with diamonds, "in honor," ran the inscription upon it, "of his munificence and his patriotism." In presenting it to him, the Governor of Bombay, Sir George Arthur, said:

"I could not, Sir Jamsetjee, with perfect satisfaction to myself, perform the pleasing task which has devolved upon me, without instituting some inquiry as to what were the acts of munificence, and what the deeds of patriotism to which the inscription refers. I learned, after very careful inquiries, that the sums you had publicly given, and which were mostly ex-

pended in useful works for the general benefit of the country, amounted to the amazing sum of upwards of 900,000 rupees, or more than £90,000 sterling. Well, indeed, might her majesty's government designate such liberality as acts of "munificence" and deeds of "patriotism!" In inquiring what were the instances of public munificence by which you had distinguished yourself, it was impossible for me to avoid gaining an insight into your acts of private charity; and according to the best information I have been able to procure, through inquiries made with every desire to avoid hurting your feelings, I have learned that your private charities, though so bestowed that many of them are unknown even to the members of your own family, have been nearly as unbounded.

A traveler says: "It was in the spring of 1850 that we had the pleasure of knowing Sir Jamsetjee at Bombay. He bears the marks of age in the whiteness of his hair, and the slight tremulousness of his hand; but his expression is quick, and his manners kind and genial, for his heart is warm, and his mind as clear as ever. He lives surrounded with all that should accompany old age—honored by his people, loved by his family and friends, and with the delightful consciousness of the success of his efforts to alleviate misery, and to increase happiness. He has acquired the glory which is best worth having—the glory of good deeds. '*Quid enim est melius, aut quid prestantius, bonitate et beneficentia?*'"

Seal of the Grand Lodge of Scotland.—This seal, printed in green ink upon the diplomas certified by the Grand Secretary of Scotland, is an elegant piece of art. At the top is the brooding dove; within the outer circles the words "The Seal of the Grand Lodge of Masons of Scotland;" inside of that the motto, "In the Lord is all our trust." The quarterings are the same, we believe, as those of the Grand Lodge of England, viz., three castles and a Mason's square, on the left a lion rampant, at the top a fourth castle.

REVIEWS OF NEW PUBLICATIONS.

THE MASONIC LADDER; or the Nine Steps to Ancient Craft Masonry. Being a practical exhibit in prose and verse of the Moral Precepts, Traditions, Scriptural Instructions and Allegories of the first Nine Degrees in Freemasonry. By JOHN SHERER. Cincinnati, O. Published by Sherer & Co. 1866. J. C. W. Bailey, sole agent for the Northwest, 164 Clark St., Chicago, Ill. 12mo. pp. 268. Price, \$1.50.

This is a new work. It presents upon a plan entirely original, those moral precepts and that historical instruction embodied in the Masonic system. It is not in any sense a Monitor nor designed to supersede that *vade mecum* of every Freemason. And yet, when we look over it, we cannot see that the Monitor itself is more important to the knowledge of the mystic institution. By it, the initiate may follow, step by step—as its name, “Masonic Ladder,” denotes—the designs of the Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Most Excellent Master, Royal Arch Mason, Royal Master, and Select Master, until he has attained the topmost round of the art.

In this book are beautifully blended prose and poetry, scriptural and secular authors, and all directed to the elucidation of the subject. Of Masonic odes and poems there are some thirty or more, ten of which were written for this work. The dedication itself is a masterpiece of fine writing: “To the great Masonic Brotherhood, a multitude which no man can number, of all nations, and kindreds, and people, and tongues, worshipping a common Deity, joining hands around a common altar, engaged upon like deeds of benevolence upon earth, and casting Hope’s strong anchor upon the same heavenly shore,” etc., etc. We can most sincerely recommend this volume to all who desire to know the real purposes of the Masonic institution.

As a specimen of the originality and fervor in which this volume is issued, we give the poem on page 106 :

THE MARK MASTER.

God trusts to each, a portion of his plan,
 And doth for honest labor, wages give;
 Wisdom and time He granteth every man,
 And will not, idleness and sloth forgive;
 The week is waning fast, art thou prepared,
 Oh, Laborer, for the Overseer's award?

Hast thou been waiting in the market here,
 Because no man hath hired thee? rise and go,
 The sun on the meridian doth appear—
 The Master calls thee to his service now;
 Rise up and go, wherever duty calls,
 And build with fervency the Temple-walls.

I see, within the heavenly home above,
 One who hath done his life-tasks faithfully;
 In the dark quarries, all the week he strove,
 And bore the heat and burden of the day;
 So when life's sun passed downward to the west,
 Richest refreshment was his lot, and rest.

So shall it be with thee, oh toiling one,
 However hard thine earthly lot may seem;
 It is not long until the set of sun,
 And then the past will be a pleasing dream,
 The Sabbath to the faithful laborer given
 Is blest companionship, and rest, and heaven.

Fraternal Greetings.—The Master of Niagara Lodge, No. 375, Lockport, N. Y., Bro. E. S. Brown, sends us the annual announcement of officers, which contains this most fraternal greeting: "With the congratulations of the season and our best wishes for your continued prosperity." We observe that the emblems upon the seal, which authenticates this document are "the Lamb" and "the Enclasped hands."

Hon. Bro. Wm. Sutton of Salem, Mass., a distinguished officer of the Grand Lodge of Mass., writes, under date Feb. 2d: "to express my approbation of the value of your publication, and present my fraternal regards to you personally." Such greetings do us good.

IN MEMORIAM.

[Under this heading will be inserted the names of deceased Brethren, with brief extracts from Obituary Notices, when communicated to us. We solicit from our readers early intelligence of the deaths of Masons, with age, affiliation, and day of decease.]

His work was not done, yet his column is broken,
Mourn ye and weep, for ye cherished his worth;
Let every tear-drop be sympathy's token—
Lost to the Brotherhood, lost to the earth.

Bloomfield.—Bro. R. M. Bloomfield, of Chicago, Ill., was killed by a railroad accident, April, 1866. His body was escorted by a gallant array of Knights Templar to its last resting place.

Bull.—Brother Ole Bull, the celebrated violinist, died April 10th, at Quebec, Canada East. He was a generous-hearted man, whose charities were very large.

Dickinson.—Brother the Hon. Daniel S. Dickinson, died April, 1866. His remains were interred at Binghamton, N. Y., on the 15th. A committee of citizens met the funeral party at Susquehannah, and accompanied it to Binghamton. The train was draped in mourning, and approached the depot in perfect silence, the assembled thousands uncovering their heads as it approached, in veneration for the departed statesman, their friend and neighbor. All business was suspended, and the public buildings and private dwellings were draped in mourning. The funeral took place at 3 o'clock in the afternoon, the Masonic fraternity bearing a part in the proceedings.

Kercheval.—E. R. Kercheval, Esq., an old citizen of Putnam county, who has at different times held the offices of county treasurer, sheriff, and postmaster at Greencastle, Ind., died

Feb. 21st, and was buried with Masonic honors. He was a man of high and honorable character. At the battle of Richmond, Kentucky, he lost an arm; it was amputated twice. Although he was but quartermaster of the regiment, he took command when his superior officers had fallen, and did much to save the remnant of new and undisciplined troops left. A good man is gone—one who had the esteem of all who knew him.

Lusher.—Brother Henry M. Lusher, P. D. G. M. of Tennessee, died August 29th, 1864, aged 53 years.

Wisdom.—Brother Thomas W. Wisdom, P. D. G. M. of Tennessee, died July 20th, 1865, aged 41 years.

Shropshire.—Brother David Shropshire, P. S. G. W. of Tennessee, died Oct. 11th, 1864, aged 81 years. He had been a Mason full 50 years.

Hodsden.—Brother R. H. Hodsden, P. J. G. W. of Tennessee, died June, 1864, aged 58 years.

McElrath.—Brother Hugh M. McElrath, P. J. G. W. of Tennessee, died Oct. 1st, 1863, aged 47 years.

French.—Brother George Arnold French, G. S. Warden of Rhode Island, died March 11th 1865, aged 42 years.

Young.—Brother Edward R. Young, P. G. Chaplain of Rhode Island, died July 13th, 1864, aged 66 years,

Wilcox.—Brother Horace A. Wilcox, P. G. Chaplain of Rhode Island, died April 15th, 1865, aged 58 years.

Wilcoxson.—Brother Lieut. Col. Albert H. Wilcoxson, of Norwalk, Conn., died at Tallahassee, Fla., March 10, 1865.

Goodwin.—Brother Horace Goodwin, P. G. M., and G. Treas. of the Grand Lodge of Connecticut, died recently.

THE MASTER'S MONTHLY CHARGE TO HIS LODGE.

[This series, prepared by one of the most experienced writers of the age, will be continued through the twelve issues of this volume. It will be found admirably written for the Worshipful Master to read from the East, being in length well proportioned and in matter plain, pointed, brotherly, and earnest.]

THE MASTER'S CHARGE AT THE JUNE MEETING OF THE LODGE.

BROTHERS :

The occurrence of the Annual Masonic Festival of St. John the Baptist, during the present month, calls for some remarks upon the subject of Religion as connected with Masonry. Two mistakes have been made by writers upon the Masonic institution; one, in saying that "Masonry is Religion;" the other in saying "Masonry is not Religion." The truth lies between extremes; it would be correct to say, "Masonry has Religion embodied within it as one of its five grand principles." No man who has looked below the surface of the Masonic system, will deny that all the distinctive features of religion, such as Faith in God, Love to God, Love to man, Obedience to the Moral Law, and a Seeking for eternal happiness beyond the grave, are principles in Masonry. Yet Masonry is something else besides these; therefore we cannot say that "Masonry is Religion."

Let us examine those passages in the Monitor which particularly refer to religious things: In the prayers offered at the Initiation of a Candidate, almost the first utterances that salute his ears upon his entrance to the Lodge, he hears these words, "Endue him with a competency of Thy divine wisdom that, by the secrets of our art he may be the better enabled to display the beauties of Brotherly Love, Relief, and Truth to the honor of Thy holy name." Can a sensible man hear this and not believe that there is Religion in Masonry?

In the description of the 24-inch gage it is said, that "we find eight hours for the service of God;" what is "the service of God" but *practical Religion*?

In the description of the Common Gavel it is said, that we "fit our bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens." Is not that a *religious* idea?

In the description of the Apron it is forcibly declared, that "we are reminded of that purity of life and conduct essentially necessary to gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides." Can any Bible-reader doubt where that thought originated? It is an *inspiration*.

The description of the theological Ladder is altogether *religious*. That of the Bible is equally so. Shall I read it? "The Bible points out the path that leads to happiness." In the Past Master's Degree this idea is more elaborately expressed, "The Holy Writings, that Great Light of Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man."

I might go on in this way accumulating evidences upon this point, but it is unnecessary. There are but few Lodges in the United States that would admit a person to membership who is an avowed skeptic upon the subject of religion and the Bible; we all know that faith in God requires a degree of religion, and that true religion can only be found in the Holy Scriptures.

Let us, then, beloved Brethren, strive to assimilate our lives and conduct more closely to this Divine Standard. There is no happiness outside of the love of God. Let us imitate the conduct of him whose anniversary we celebrate upon the 24th of the present month; of him who gave his young life to God, and boldly sacrificed himself upon the altar of religion. So shall we dignify the precepts here inculcated, and ensure our entrance into the Grand Lodge above.

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of *THE VOICE* in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial work-bench.]

—The editor of "*The Trowel*," than whom no man made a more earnest and, we may say, unscrupulous opposition to the "*Conservator's Association*," was the person who, at the last session of the Grand Lodge of Illinois, moved to rescind the resolutions of former years in relation to that greatly maligned institution. In his last issue (April) he has generously declared that "the great body of the *Conservators* were honest, and had nothing in view but uniformity and correct work. A vigorous and unparalleled contest made many of them partisans, just such partisans as honest men may and do become, when they think they are right, and hence the absolute necessity of giving such men time to consider."

Now, if the editor of the *Trowel* really feels as he writes, let him show it in October next. There is a man now outside of the Masonic pale in this State, as true and honest a gentleman as Illinois affords, upon whom a shameful act of injustice has been perpetrated. The editor of the *Trowel* could have prevented it by raising his finger; will he do what he can in October next to reinstate that gentleman? This, above all other acts, will test his sincerity.

—We note the removal to the city of Chicago of that eminent and most devoted Mason, the Hon. W. E. Harney, late of Omaha, Nebraska. As Auditor of that Territory and School Commissioner for many years, also as Grand Treasurer of his Grand Lodge, and in every position of trust, Brother Harvey won an imperishable name in the West. Our Chicago brethren will find him equally adapted to positions of trust and usefulness here.

—We observe with regret that the editor of the *Masonic Review* has recently lost a married daughter, Mrs. Sallie B. McMillen, of Monticello, Indiana, who died Feb. 12th last. We respectfully tender our sympathies with Bro. Moore in this heavy bereavement.

—A great day may be anticipated in Iowa Masonry on the 24th of next June. The Lodges for 50 miles around Cedar Rapids are combining to hold a Festival in honor of St. John the Baptist, our great Patron, whose voice from the wilderness proclaimed the coming of Him who inculcated faith in God, hope in immortality, and charity to all mankind.

—Our readers will not fail to see in the present issue the advertisement of Messrs. Horstmann, Bros. & Co., Philadelphia. This house is fast rising in importance to the first rank of Masonic fitting and furnishing. Their goods are of the best quality, cut to the most faithful patterns, and well put together. As to prices, they aver that they will not be undersold by any honest dealers. Let our readers try them once and they will certainly "try, try again."

Portrait of Gov. Greenley.—By the courtesy of Brother John Adams Allen, LL. D., we are enabled to present our readers with a life-like presentment of Gov. Greenley, Past Grand Master of Michigan. This gentleman is too well known to the Masonic fraternity to need a sketch at our hands.

—We are sorry to see in the *Masonic Review* that Brother Thomas Sparrow, Grand Master of Ohio, has recently suffered from an attack of paralysis.

—We have the prospectus of "The *Masonic Signet and Journal*," 3d series, to be commenced shortly at Macon, Ga., Bro. J. Emmet Blackshear, Editor-in-chief, assisted by the former editor, Brother Samuel Lawrence. This will be published in octavo of 48 pages, monthly, at \$5.00 per annum. We wish the enterprise abundant success, knowing well the character of the men concerned in it.

—You say your Senior Deacon persists in styling a certain convenient implement *Compasses*. He is a wiser man than Noah Webster, who in his great work, says, "*Compass* is preferred." To carry out the analogy the Senior Deacon ought to read Isaiah xlv, 13: "The carpenter stretcheth out his *ruleses*; he marketh it out with a *lineses*; he fitteth it with *planeses*; and he marketh it out with a *compasses*."

—The *National Freemason* is talking of a merger into a weekly. Better not. The *Masonic* mind is not educated up to that point yet. Better let well enough alone.

—The *Masonic Hall* recently burnt at Joliet, Illinois, is to be replaced, we learn, by a new and better edifice.

The *Masonic Hall* at Elmore, Ohio, was burnt Jan. 29th.

—We learn from Bro. W. E. Woodward that Jerusalem Commandery, No. 7, of Knights Templar, was instituted to meet jointly at Burlington and Mt. Pleasant, Iowa, April 3d, by R. F. Bower, Eminent Commander of Damascus Commandery, No. 4, with competent assistants, and the Orders of Knighthood conferred upon 11 candidates. They have started under fair auspices—may they continue to the end.

—The events of life, ordered by the close and constant care

of the Almighty, have each a voice from Him for the spirit's ear, a lesson of truth, a message of duty, a word of warning or rebuke, comfort or encouragement. How near, how incessant, the watchful presence indicated by the words, "The hairs of your head are all numbered."

—After reading the following lines, every good Mason can say with truth, "them's my sentiments!"

Give me the friend that scorns deceit,
 Who owns my noble deed,
 Whether or not I bow before
 To him the one true creed;
 Yet, better far, the well-earned praise
 Forever slept unsung,
 Than it should fall from hollow heart,
 Or sycophantic tongue,
 Then give to me the faithful lips,
 Who no weak fears deter,
 Who gives to me my meed of praise
 And chides me when I err.

Who gives me counsels, not to show
 Their own superior worth,
 But that my spirit's latent good
 Be quickened into birth.
 Who, when my faint and faltering steps
 Slips back on duty's road,
 With kindly deeds and words of love,
 Lightens the weary load.
 Who when I doubt the love that sends
 The scourge and chastening rod,
 Rebukes my sin and wins me back
 To faith in Heaven and God.

—The Grand Lodge of Pennsylvania has authorized M.W. Grand Master Orr to draw upon their treasurer for the sum of one thousand dollars, in aid of the Grand Lodge of South Carolina. In addition to this, considerable sums have been donated by the New York and Pennsylvania Lodges in behalf of local lodges in Columbia, S. C., and elsewhere.

—We should think continually of the all-pervading influence of Deity, for if the presence of a sovereign, father, or a friend produces reverence and circumspection, how much should the august presence of the infinite have this effect. It was given as a rule by ancient moralists that in order to excel in virtue we should continually act as in the immediate presence of some person of great eminence whom we know. But how much more is this applicable to Deity; to have Him for the witness of our conduct is more than if the whole world were assembled to observe us; and this view of Deity's omnipresence is a pleasure to a good man, for men judge often falsely, and always imperfectly.

—Our Masonic cotemporaries can scarcely be so credulous as to suppose that such stories as "Amy Lawrence," and the like, will be taken by any intelligent Mason as true. "Amy Lawrence, or the Freemason's Daughter," which is dragging its weary length through the *National Freemason*, as in 1859 it dragged its weary length through a Masonic journal in New York, has not the least claim to be styled a Masonic piece. Except a few references to the "secret writing" of Masonry, which is all a myth, and to a public initiation in Russia, which is an absurdity, there is no allusion to Masonry in it. The name of the piece, "Freemason's Daughter," was only inserted as a secondary title; the name by which the novel is known in Book Catalogues being "Amy Lawrence."

We have lately seen another flashy romance that first appeared some 16 years ago, in the *Masonic Signet* at St. Louis, called "The Mason's Widow," which is now going through a portion of the Masonic press. A more complete humbug can not be conceived. "Secret writing" is again brought in; Santa Anna is paraded as a devoted Mason; the heroine rushes wildly across a battle-field; and other absurdities of the flashiest sort are introduced. Cannot our cotemporaries *originate something*, rather than reproduce such ineffable trash as this?

—A correspondent describing a Masonic School of Instruction which he had visited, criticises with some force, the proceedings. He says, "It was all Ritual—Ritual—Ritual. There was not a word about style, laws, usages, lodge trials, funerals, corner-stones, dedications, installations; nothing but Rituals—Rituals—Rituals!"

This criticism is perhaps harsh, but well intended, and we will offer a few remarks as a comment upon it. None but a Grand Master can hold a "School of Instruction" in the broad sense in which our correspondent understands the term. To embrace instruction upon law, usage, history and literature, (all of which are proper departments in a Masonic School of Instruction,) requires a corps of well-informed instructors and an *authoritative* as well as learned person at the head. In the case cited by our correspondent, the only object had in view in coming together was instruction *in the Ritual*, therefore, the nearer that subject was adhered to, the better.

—The following is from the pen of Dr. Edward Morwitz, of Philadelphia, Pa., a most intelligent Mason and gentleman. It cannot fail to interest our readers:

Lodge of Commemoration.—In accordance with an ancient custom among German Masons, Herrman Lodge, No. 125 of Philadelphia, solemnized, on Good Friday, the imposing Rite of the Commemoration of the Dead. The ceremonies took place in the Masonic Temple of this city. The lodge-room was tastefully draped in mourning, and the centre of the floor occupied by an imposing catafalque, or *castrum doloris*, which was surrounded by a patch of green sod, embellished with flowers and shrubbery of the different regions of the earth, properly distributed East, West, North and South.

The ceremonies were opened by an address from the Worshipful Master of Herrman Lodge, followed by Mozart's Ode of the Covenant. At the close of the Ode a procession was formed (in which the members of the Lodge only participated)

and the Rite of Commemoration proceeded with, interspersed with vocal and instrumental music. At the close of these imposing ceremonies, eulogies were spoken on the deceased Brethren by several Past Masters, which were followed by an oration delivered by P. M., P Ketterlinus, whereupon the Lodge was closed. The ceremonies were conducted in a solemn, imposing manner, leaving a deep and lasting impression upon all Brethren present.

—A Concert in aid of the Masonic Relief Fund of Louisville, Ky., was recently given, which proved a great success. The following in relation to it speaks for itself :

The Committee of the Masonic Board of Transient Relief take this method to return their thanks to Mr. E. W. Gunter, and, through him, to his talented associates, for their valuable aid on the occasion of their concert, on Thursday evening. Through their noble and disinterested service the Board of Transient Relief will be enabled to extend its usefulness, and relieve many distressed and impoverished persons. To our thanks will be added those of the widow, orphan and distressed stranger.

JOHN V. COWLING, Sr., C. HENRY FINK, J. W. GANS, J. DOLFINGER,	} Committee.
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—Bro. Charles A. Stevens, M. D., of Scranton, Pa., communicates the following bit of news: "Our Commandery was visited on the 11th of April by 22 of Sir Knights of Binghamton Commandery of N. Y. State, headed by P. G. M., C. F. Page, their Commander. We had a very pleasant time and I trust the interests of this Commandery (Cœur de Lion, No. 17,) will be greatly forwarded thereby."

—Bro. M. H. Cooley, of Farmington, Iowa, writes: "I think, for a country Lodge, we are doing very well; we have work every regular meeting, and at some special meetings; but we are careful, and guard well the portals. My opinion is, less numbers, but the right material."

—Bailey & Hair's "Gazetteer of McLean County," Ill., has a reference to the late William C. Hobbs, formerly of that County, which we reproduce. Speaking of the first Bloomington Academy, the volume says, "Dr. William C. Hobbs was one of the most successful teachers. He had as pupils many who afterwards became prominent in the history of the place, and in other ways. He was a very useful man at public ceremonies and meetings in the early settlement of the place, always acting as master of ceremonies on public occasions, and being also a prominent member of the Masonic fraternity upon its first location in the place."

—There has been a question, for some years, whether the Grand Lodge Masonic Hall, at Indianapolis, Indiana, was a subject of taxation. The Supreme Court has decided on appeal, that although the Masonic Order was a charitable association, within the meaning of the statute, yet the Grand Masonic Hall, or such portions thereof as were not occupied directly by the Masons themselves, but were rented out for other purposes, are subject to taxation. This will place about seven-eighths of the value of the building upon the tax duplicate.

—There is not much in a name, yet we learn with regret that the schooner "Freemason," of Milwaukee, Wis., belonging to two poor, hard-working men, was totally wrecked in a gale at that place, on the second of April. We should have thought so good a title would have appeased Boreas and Neptune, and caused them to spare the schooner.

—The old patrons of the *Voice* will be interested to learn that Mr. John A. Morris, oldest son of Dr. Rob Morris, of La Grange, Kentucky, was married on the 25th of March to Miss Alice Bain, of Owen Co., Ky. Mr. Morris was, for many years, the secretary and amanuensis of his father.

—An old friend writes : “Why not open a department for correspondents ? It encourages writers to go in anonymously and would increase the number of your readers.” Our friend is strangely oblivious of the fact that we have ever welcomed this style of articles, and that this very department (Chippings) is largely made up of such. In the meantime, we particularly welcome him to this department. He has been silent too long.

—The Masonic Hall at Lebanon, Indiana, was burned in a heavy conflagration that occurred there on the night of the seventh of March last.

—It is an *on dit* that a colony of fifty families, principally from Maine, is to embark for Palestine in July next. They propose to settle at Japha, the ancient Joppa. Building lots have been purchased, and they will carry out with them Yankee implements, with a view to resuscitate the great and long-slumbering resources of that once splendid land.

—The Pope’s allocution against the Freemasons has had a strange effect. It is said that within a day after it was published the two secret lodges in Rome received twenty-eight new members.

—There are some characters whose bias it is impossible to calculate, and on whose probable conduct we cannot hazard the slightest prognostication ; they often evince energy in the merest trifles, and appear listless and indifferent on occasions of the greatest interest and importance ; one would suppose they had been dipped in the fountain of Hammon, whose waters, according to Diodotus, are *cold* by day, and *hot* only by night !

—Brother S. B. Hempstead, of Adel, Iowa, writes : “I was at Redfield, on the 1st of March, and conferred the religious system of the Eastern Star upon 25 worthy sisters and as

many brethren. After this we retired in a body to the church and there entered upon one of the most magnificent festivals of the season. The recollection of those social and festive hours can never be effaced from my memory. Adoptive Masonry is doing a fine work in this part of the great North West."

—At Terre Haute, Ind., St. John the Baptist's day was made additionally memorable by the dedication of a new Masonic Hall, Grand Master H. G. Hazelrigg presiding. The proceedings seem to have been performed strictly in the ritual. Bro. F. Schwingrouber acted as Grand Secretary, *pro tem*. Bro. Lyman A. Smith, as Grand Marshal. An address was delivered by Bro. R. W. Thompson, which is characterized as "an effort worthy of the cultivated mind that prompted it, and delivered in the orator's most happy manner." After the oration the officers of Terre Haute Chapter, No. 11, were duly installed by M. E. William Hacker, P. G. H. Priest.

The Lodge Hall has been furnished in the most beautiful manner, from the proceeds of the Festival held by the Fraternity in Dowling's Hall, in June last, and in which the ladies took such a lively interest, and it is one of the handsomest rooms of the kind in the West. The main hall is 60 feet long by 30 feet wide, and has a splendid imported Brussels carpet. All the appointments of the Hall are in keeping with the elegant carpet. Cane-seat arm chairs are used exclusively. The ante-room, preparation-room, and banquet-room are all carpeted and matted, and the entire suite of rooms are well worthy of the public spirit and generosity of the Craft.

—At Glenwood, Iowa, Feb. 22d, a Masonic Banquet was held in the Court House, by the ladies of Eastern Degree. It was well attended. The room was decorated with four large evergreen trees ornamented with flowers of different varieties, fancy candies, alum fruit baskets filled with nuts, raisins, candies, and each tree having on its top a large star bearing a

motto pertaining to the order. The tables were beautifully ornamented with flowers and wreaths, as well as being abundantly supplied with cakes, which were ornamented by the G, plumb, square and level, and labeled Esther, Martha, Adah, Electa, Ruth, and various other emblems; also, coffee, pies, peaches, strawberries, oysters, ice-cream, floating isle, and in fact all that could be desired. The ladies are deserving of great praise for the manner in which everything was prepared. The evening, as far as we could learn, passed off in "Peace, Love, and Plenty." The receipts of the evening were upwards of \$200.

—In immediate juxtaposition with the above, we notice a similar procedure at Plattsmouth, Nebraska, Feb. 23d, in the Masonic Hall. The *Herald* of that city says concerning it: "An excellent supper—such as the ladies of Plattsmouth, and especially those connected with this Order, know how to prepare—was served in the best style. Bros. Marks, Goode, Pierce, Mills, and their wives, and Bro. Snuffin, from Glenwood, were present by invitation, and conferred the order of Eastern Star upon about 70 ladies and gentlemen. Nothing could exceed the pleasantness of the occasion. The music and singing by Mrs. Goode, James, Simson, Wise, and Messrs. James and Wise, was really excellent, and deserves great praise. Altogether, the occasion was joyous, and will not soon be forgotten. Before the close of the entertainment a vote of thanks was offered, and carried unanimously, to the friends from Glenwood for their attendance and aid, which was responded to by Bro. Marks. The Masonic Fraternity of Plattsmouth is an honor to any community, and each member of the order here generally reflects credit upon the body in exemplifying its precepts."

—Brother Howard A. Huff, of Indianola, Iowa, writes us under date of March 31st: "Sandyville is a very prettily located village in Warren Country, where reside a large number

of whole-souled brethren, who have recently fitted up a neat, commodious and pleasant Lodge room. A Lodge, U. D., is now prepared to do work. The officers were installed this evening, W. Master Good officiating. Quite a large number of brethren were present from the neighboring Lodges. May the brethren of Attentive Ear Lodge, U. D., live in peace.

—The Masonic Hall at Mishawaka, Indiana, was solemnly dedicated in December last. It was the occasion of quite a gathering of the members of the mystic tie, with their wives and families, as well as a number of invited guests. The ceremonies were performed by officers of the Grand Lodge at Indianapolis, and were very interesting. The Secretary of the Grand Lodge, and the presiding officer of the occasion, gave some account of the objects and benefits of Masonry. Mr. Milburn made some very interesting remarks in which among other things, members of the fraternity were urged to a strict fulfillment of their duty. After the ceremonies were over they adjourned to the Milburn House where a splendid supper was prepared and a short season of festivity and happiness enjoyed.

—Brother C. C. Menaugh, of Salem, Indiana, kindly says: "Your subscribers here are well pleased with the *Voice*. I am delighted with it. It is time the Fraternity at large should learn that it is the internal and not the external qualifications of a man that should recommend him worthy to become a **Mason**. We have an excellent Lodge in this town, and hope by an implicit observance of the ancient landmarks to make it No. 1."

—During the recent session of the Masonic Grand Lodge of Michigan, at Detroit, Mrs. R. Geer presented a splendid oil painting, executed by herself, of the distinguished and venerable Grand Lecturer, Father Blanchard. As a work of art the painting is highly meritorious, and as a slight testimo-

nial of their appreciation of the gift, a purse of \$150 was made up among the brethren, and presented to Mrs. Geer.

—By special request we insert the following:

HALL OF EDDYVILLE LODGE, No. 74, A. F. & A. M.,
Wapello County, Iowa. }

Notice is hereby given that Brother George W. Bennett, a member of this Lodge, was on the 29th day of March, A. L., 5866, A. D., 1866, expelled from all the rights and privileges of Masonry, for gross unmasonic conduct.

Attest, Jno. C. PARISH,

Acting Secretary.

WM. COWLEY,

W. Master.

—From W. T. Walter, of Columbia, S. C., we learn: "Our Lodges, Chapters, and Councils are all in a deplorable, destitute condition, but I am in hopes that they will gradually revive. They have the satisfaction that few others have, and that is, that notwithstanding a cruel war has been waged, yet Masonry here has still survived, and they have ministered to their distressed brethren in prison.

—We have the following item from Bro. W. G. Wood, of Independence, Texas: "Commutations may come, but we continue to pursue the even tenor of our way, working to the best of our ability, in due form. Milan Lodge, No. 11, one of the oldest in the State, is in a healthy condition; guarding well her portals, bids fair to prosper."

—France has at present 5,000 Masonic Lodges, with 1,300,000 members. The "Grand Orient," of Brussels, Belgium, celebrated on April 11th a great Masonic mourning service, in memory of their deceased brother, King Leopold I. More than 800 brethren, among whom were the representatives of all Masonic authorities of Europe, were present. The Provincial Grand Master of Belgium, Senator Van Shoon, presided; Deputy Defre, the orator of the Grand Orient, delivered the oration.

We publish the above, merely to show the absurd stories that go round the press. The truth can be comprised in one-fifth those figures.

STANDARD NOTICES.

All correspondence of **THE VOICE OF MASONRY**, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, and the brilliant series of works entitled "*Special Helps*," just issued, must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of **THE VOICE** is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand *at this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50; if ordered by mail, 20 cents must be added for postage. Address,

J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

THE VOICE OF MASONRY.

JUNE, 1866.

“THE BLAZING STAR IN THE CENTRE.”

The Monitor, describing the ornamental parts of a Lodge, uses this significant language: “The *Mosaic Pavement* is a representation of the ground floor of King Solomon’s Temple; the *Indented Tessel*, that beautiful tessellated border or skirting which surrounded it; and the *Blazing Star* in the centre is commemorative of the Star which appeared to guide the Wise Men of the East to the place of our Saviour’s nativity.” The emblem of the “Blazing Star” has not had the attention of Masonic poets which it deserves. The lectures of the Adoptive System are more diffuse upon it than those of the York Rite. Henry Kirke White an English poet, made the most graceful lines upon the subject that are within our knowledge. We presume all are familiar with them, therefore only give the last verse:

It was my guide, my light, my all,
It bade my dark forebodings cease !
And through the storm and danger’s thrall
It led me to the port of peace:
Now safely moored, my perils o’er,
I’ll sing, first in night’s diadem,
Forever and forevermore,
The Star, the Star of Bethlehem.

THE INCORPORATION OF LODGES.

Many years ago we wrote against the growing and now tremendous evil of the general Incorporation of Lodges. In a late issue of the *N. Y. Sunday Dispatch*, always a readable sheet, appears an elaborate article upon the same side of the question. The editor endorses its writer as "one of the ablest reasoners connected with our institution," we presume he means Judge John L. Lewis, of New York. He states the question, "What is the effect legally, and what are the rights of members of Masonic Lodges, upon their being incorporated by statute, as was done at the last session of the Legislature of New York, and as is proposed in several bills now pending?"

In replying to this, he shows that an incorporated Lodge is the creature of the law, deriving all its powers from the statute that created it, and that all the rights of the original members are merged and extinguished in the new creation; that an officer of a Lodge could only be removed from office by process of law, and that an officer or member expelled by order of the Grand Lodge, could resort to the civil courts for restoration. This is exactly the argument which we, although no lawyer, used while discussing this subject long years ago.

The writer goes on to quote a Pennsylvania case, in which a member of a charitable society there was expelled, under the by-laws, for villifying a brother member, but upon trial in the civil courts, *he was reinstated* by the Court, on the ground that the by-law was oppressive. Arguing upon this, the writer forcibly and logically says: "From the foregoing suggestions it will be seen to what sort of a feast Masonic lodges are inviting themselves by ill-considered applications for incorporation. In my opinion, the incorporation of a lodge is destructive of the landmarks of Masonry, in violation of its framework and fundamental principles, and, if allowed to any

great extent will endanger if not sacrifice the perpetuity of the institution itself. Only think, for one moment, of the Worshipful Master of a lodge being summoned into a court of law to restore one of his appointed officers, removed or dismissed by him for neglecting or refusing to do some Masonic duty, or performing his duty in an improper or unfaithful manner! Suppose it was the Senior Deacon displaced for repeating a travesty instead of the true legend of the second degree. The court must be satisfied that he had committed the offence, and what an examination this must involve; or suppose a member expelled for violating his obligation as a Master Mason; on a *mandamus* to restore him, or show cause, the court would examine the obligation in its relation to the act of incorporation whether he had in violating it forfeited his rights as a member—not of the lodge, but of the corporate body, and whether he had been regularly tried and expelled, and, as in the cases cited, probably restore him. Let any Lodge desiring incorporation reflect on this point, and ask themselves whether for the purpose of being recognized in the law they are willing to give up every other right?

“If Lodges must be incorporated let them incorporate their Trustees only, subject to a vote of the Lodge. This would avoid most of the evils alluded to, though an inquiry could still be had into the validity of an expulsion or suspension of one or all of the Trustees if they proved unfaithful, as also into the regularity of an election, if one refused to surrender to his successor. History but repeats itself, and Masonic lodges cannot expect exemption from the common lot. What has happened to others will happen to them unless they are willing to be warned in time.”

Nothing that we can add will strengthen this argument. We commend the whole subject to the various Grand Lodges.

FAITHFUL UNTO DEATH.

Faithful to the trust imposed,
Holding, in an honest heart,
Secrets to the true disclosed,
Laws from which we ne'er depart;
Be thou faithful unto death,
(And) thou shalt have a CROWN OF LIFE.

Active as the MASTER was,
In the deeds of charity;
Sowing as the farmer sows,
Freely o'er the fruitful lea,
Be thou faithful, etc.

Chaste and pure in virtue's way,
Spotless as the lambskin worn
By the mystical array,
Pure as dewdrops of the morn,
Be thou faithful, etc.

Honest with a neighbor's store;
Wronging none, o'erreaching none;
Timely warning him, before
Danger falls, and hope is gone,
Be thou faithful, etc.

Bearing up an earthly CROSS,
Patient, humble, meek and true;
Taking cheerfully the loss,
Gratefully the wages due,
Be thou faithful, etc.

Soon the Sabbath will appear,
End of sorrow, pain, and wrong;
Only six days' labor here,
Can ye not endure so long?
Be thou faithful, etc.

HONOR TO WHOM HONOR IS DUE.

[An Ohio friend whose friendship we greatly value, sends us a sketch clipped from the *Ohio Statesman*, with a request for insertion. We comply with pleasure, giving all the essential features of the story.—*Ed. Voice.*]

“When my youngest brother was but eighteen, he left the paternal home and went to the South. His business at first required him to change his location often; but after he had been there a few years he married a Kentucky lady and settled in that State. He connected himself with the Masonic Lodge of that place; and from what I learned, performed faithfully the duties assigned to him. Soon after the war commenced, he changed his residence to Union City, Tenn. Here he found a general stagnation in all business, and the people suffering severely from the effects of the war. It was on July 21st, 1863, while returning from Hickman, where he had been for supplies for his family, that he met with a serious accident on the cars, that instantly deprived him of all power to walk or move, and nearly all sensation. He was now living far from any of his relatives, in a country where the war was furiously raging, and where nearly all of his property was sacrificed.

“But now came forward his Masonic Brothers, and faithfully did they cling to him, and provide for him and his distressed family for three long months, when death came to his relief. Their acts of kindness did not cease when they had buried that dear brother of mine beneath a Southern soil. No; all that long, dreary winter they looked after and provided for that poor distressed family. But to add to their affliction, on the 7th of March following, the mother died, leaving four

helpless children, the eldest but nine and the youngest, an infant but a few days old. Mr. Hughes (a Mason) and his lady immediately took charge of the children by including them in their own family. This was quite a burthen, for they, like all others, had seriously suffered from the effects of the pillaging of both armies. One Captain Harris (a Mason) and Provost Marshal of the city, had been very efficient in providing for the family. The city was attacked on the 24th of March, by Forrest, that guerilla chief, and our noble Captain was borne off a prisoner South. It was, after this, deemed advisable to take the children, and if possible, find their friends in the North, as every family found it difficult to provide for themselves. But who would consent to undertake the journey and care for an infant so young?

“Miss Mollie Hughes, a lovely and intelligent girl, assumed the task, accompanied by her father. If time would permit, I would love to give you the particulars of this perilous journey—the first part of it being performed in an open ox wagon over rough by-roads to avoid the guerilla bands that infested the country everywhere; but they succeeded in crossing the lines unmolested, and a few more days brought them to their few relatives in the North. By us they were gladly welcomed for great had been our anxiety lest they should become scattered and we should lose sight of them.

“I soon found, however, that to me it was a very unpropitious time to have my cares and labors so increased; for the mechanics were just ready to commence repairing and adding to our dwelling. My poor father was, and had been sick for the last three months, and every spare hour I felt should be spent by his bedside; a heavy harvest was just before me, and all the help I had for both nursery and kitchen was a slender daughter, fifteen years of age. Under these circumstances, I felt compelled to seek for assistance from some source. With great earnestness and solicitude I presented the case to citizens both far and near, plead with tears in my eyes

if they would only give homes to two of them that it would lighten the burden so much. The little infant, that looked more like death than life, I considered to be my care; but to care for the four was more than I could do. Ladies, I hope you will forgive me if I speak harshly; but I soon found that it was far easier for people to pray morning and evening for the destitute orphans than to open homes for them.

“Not meeting with success in this effort, my next step was to make application to the Masonic Lodge of Delaware. I found the officers to be kind and humane men, but they told me that there were so many applications from among the precincts of their own Lodge, that their finances were at that time very low; but they would try and find homes for the children. Months passed by and I heard nothing from them. I was therefore, advised by a friend to present the case in full to the Grand Masonic Lodge of Ohio. I did so by addressing a letter to Mr. J. D. Caldwell, of Cincinnati.

“It was now fifteen months since the arrival of the orphans. I toiled on from day to day, sometimes hopeful, but more often discouraged. I was feeling unusually sad, when I heard it announced that Mr. M. and son, of Columbus, had called. The first thought that passed through my mind was, “That by entertaining strangers, you may entertain angels unawares.” It proved so in this case, as you will soon see, for during Mr. M’s short call he manifested a deep interest in the orphans. But it was at a subsequent interview that he learned their full history, and when I had finished, he placed in my hands fifty dollars, saying, ‘When that is gone call for more, and call freely. When little Sammy is old enough to be educated, I want you to let me know.’ I could not find words to express my gratitude to this kind benefactor of the orphans. A friend once told me by way of encouragement, ‘that every cloud had a silver lining,’ but I had now for the first time seen the ‘silver lining.’

“It was not the roll of greenbacks that I held in my hand

(which it is true were very acceptable), but I had found a kind benefactor in Mr. M., and he had kindly offered to assist me, so that the intellect of that bright little boy should have the means of cultivation. He should be educated, and thereby prepared for usefulness in this life. O, I felt this to be too much; but when the question was asked, 'Are you a Mason?' the reply was 'Yes.' Then I knew this was but another proof of the wonderful kindness and beneficence of that excellent Fraternity.

"Here is another kind act that I must relate to you. It is this: At this very time I received an answer to the letter I had addressed to Mr. Caldwell. He wrote that he sympathized with me, and took a deep interest in the poor orphan family; advised me to embrace the opportunity and place two or more of the children in the Masonic Orphan Asylum at Cincinnati, saying, 'they have a commodious building, extensive grounds, a Board of Managers of most excellent ladies, with good instructors, physician, etc. Their comforts are such that children have every adequate attention to their diet, clothing, schooling, and moral instruction,' etc. I found inclosed in the letter a free pass on the railroad for myself and two children, and myself back again to Columbus.

"I made ready in a few weeks, took two of the children and went down, met with Mr. C., made the acquaintance of several of the officers, visited the institution, and found it to far exceed my most sanguine expectations; left my two little ones in the care of what I believed to be a very kind matron, hoping that Providence would ere long open good adopted homes for them. If time would permit, I would be pleased to speak at length of the kindness, sympathy and friendship of Mrs. E. G. Davis and Mr. Caldwell, but must say their acts of love and words of encouragement fell like sweet incense upon my troubled and burthened heart."

THE WORLD AROUND.

Efforts are being made to establish a Lodge at Suez. The Dekran, Armenian Lodge (E. C.), at Smyrna, has determined to work in Armenian, being the first Lodge that has ever worked in that language.

A new Lodge has been opened at Munora, in Kurrachee, to be called "The Delhi Lodge," under a dispensation from the Provincial Grand Master of Western India, under Scotland. There are now in Scinde two English and two Scotch Lodges, and three Scotch Royal Arch Chapters.

A "Provincial Grand Lodge of Mark Master Masons of Madras and Burmah" has been formed at Rangoon. The grand installation ceremony took place on the 4th of September last, at which forty members of the Order were present. Rangoon is honored as being the seat of the first Provincial Grand Lodge of Mark Masters ever established in British India. A Royal Arch Chapter and Templars' Encampment will shortly be established at that station.

The Grand Lodge of England have decided that Hindoos may be initiated into Freemasonry.

The New Masonic Hall, London, is rapidly approaching its completion. Above the coffee room, on the first and second floors, will be dining rooms corresponding to the old dining and Cambridge rooms; these will be used for Masonic banquets only. Above the reading room, on the first floor, will be the Grand Master's and Grand Officers' robing rooms, which will be reached from the staircase. On the second floor will be a Lodge room and ante-room. Thus there will be in all five Lodge rooms, besides two or three smaller rooms for committees, furniture, etc. The third floor will be used as bed rooms for the Grand Tyler and servants, and for the Tavern. The *façade*, which is 88 feet long, will be divided into three compartments by rusticated piers, rising from the plinth to the level of the second floor windows, and surmounted by seated figures representing the Masonic attributes, namely, Wisdom, Fidelity, and Charity.

MASONRY IN SCOTLAND.

The receipt of the *Scottish Freemason's Magazine*, which reaches us through the favor of our fast friend, Bro. D. Murray Lyon, of Ayr, enables us to post our readers relative to the condition and movements of "The land of cakes and brither Scots."

A correspondent responding to the query, "Ought Masonic Lodges to meet in taverns?" emphatically answers, *no*.

The facts as to Walter Scott's connection with Masonry are succinctly stated as follows: "We had a strong impression, though no allusion is made to the fact by Mr. Lockhart in the biography of his illustrious father-in-law, that Sir Walter Scott was a member of the Masonic fraternity. Our impression was correct. An obliging brother, Brother Rhind, Master of St. David's Lodge, has kindly favored us with the following information:—

'The name of Walter Scott, advocate, Edinburgh, appears in the minute-books of St. David's Lodge, as having been initiated at an 'emergency' meeting held on 2d of March, 1801. He was passed and raised on the same occasion, along with seventeen other brethren. On 23d March, 1802, Mr., afterwards Sir Walter Scott, recommended for initiation an English gentleman, named Dewhurst Bilsbury—a circumstance from which it may be inferred that Scott then took considerable interest in the proceedings of the Craft.'

We perceive by the *Scottish Freemason's Magazine* of February, 1866, that Bro. Lyon has published "The Recollections of the Lodge of Freemasons at Thornhill." The editor says concerning it: "The work reminds us, in no small degree, of 'A Winter with Burns,' describing the Canongate Kilwinning of that day. It is brimful of quaint Masonic and antiquarian lore; and such names as Craigdarroch, Fairfield, and Crosbie, (the Pleydell of 'Guy Mannering,') like the names of rare

wines and viands, promise in themselves a rich banquet. We read the book at one sitting, and felt as much regret, as we had experienced pleasure in its perusal, when the inevitable 'Finis' brought us to its close." We hope to see a copy of this work in our own country.

We note the following fact with uncommon interest: "It is with much pleasure that we learn that a Scottish Freemasons' Association is about to be started. The objects are, among others—The foundation of a Lodge of Instruction; the encouragement of Masonic inquiry, by the distribution of prizes for Masonic Papers, Lectures, etc.; and the aiding of young Masons in procuring suitable situations.

"The following are the officers of the Society:

Honorary President and Patron—John Whyte Melville, Esq., of Bannochy and Strathkinness, Most Worshipful Grand Master Mason of Scotland.

President—Henry Inglis, Esq., of Torsonce, Right Worshipful Provincial Grand Master of Peebles, etc.

Council of Management—Bros. William Mann, J. G., Deacon; Dr. F. D. M'Cowan, P. S. G. Deacon; Thomas Dryburgh, P. J. G. Deacon; Andrew Kerr, Grand Bible-Bearer; W. Officer, R. W. M., Mary's Chapel, No. 1; W. N. Fraser, R. W. M., Canongate Kilwinning, No. 2; William Hay, P. M., St. Andrew's, No. 48; Dr. John Middleton, P. M., Roman Eagle, No. 160; J. J. Douglas, R. W. M., Rifle, No. 405.

Secretary—Bro. Anthony Oneal Haye, P. M., St. Stephen, No. 145.

Treasurer—Bro. Charles M'Kenzie, P. M., Rifle, No. 405.

"That such an Association was greatly wanted in Scotland, has been an acknowledged fact for years, although the proposals for such an institution somehow or other always fell to the ground. It is to be hoped that this one will meet a different fate,—the names of the Brethren in connexion with it being a sufficient guarantee for the enthusiasm of the start."

HE LEADS US ON.

One of the best things in the Royal Arch Degree, as arranged by Webb, is the exemplification of the Scriptural passage, "I will lead the blind by a way they know not," etc. Some writer, we do not know his name, has most touchingly paraphrased this thought in the following exquisite stanzas:

He leads us on
 By paths we did not know;
 Upward He leads us, though our steps be slow;
 Though oft we faint and falter on the way,
 Though storms and darkness oft obscure the day,
 Yet when the clouds are gone
 We know He leads us on.

He leads us on
 Through all the unquiet years;
 Past all our dreamland hopes and doubts and fears,
 He guides our steps through all the tangled maze
 Of sin, of sorrow, and o'erclouded days.
 We know His will is done,
 And still He leads us on.

And He, at last,
 After the weary strife,
 After the restless fever we call life,
 After the dreariness, the aching pain,
 The wayward struggles which have proved in vain,
 After our toils are past,
 Will give us rest at last.

SCOTCH RITE, OR A. AND A. RITE.

The following, the reader will take note, is from the pen of M. W. John W. Simons, P. G. M. of N. Y., himself a "33d," and a man in all respects responsible for what he writes :

We yield to the request of our correspondent so far as to furnish a brief outline of the occurrences which have culminated in the present difficulties, leaving him to draw his own inferences. The A. and A. rite first obtained a foothold on this continent in Charleston, S. C., the See of the Supreme Council for the Southern jurisdiction, from which body have emanated directly or indirectly all the present Supreme Councils of the world. In the early part of the present century; and subsequent to the formation of the Charleston Council a S. C. was established in N. Y. by a Frenchman rejoicing in the name of Joseph Cerneau, in which DeWitt Clinton and other distinguished Masons of the day took part. About the same time, Emanuel de la Motta, under authority of the Southern Council established another in which D. D. Tompkins was the moving spirit. These bodies were bound to quarrel, and no sooner were they fairly afoot before the battle commenced, the fire being kept up with more or less spirit until the events of 1826-36 put them both temporarily under the sod. In 1849, or thereabouts, the Cerneau folks waked up and blew a blast of defiance from the walls of their castle, whereupon the survivor of the other noble army aroused himself and began stirring the dead bones of his companions. The grave, however, refused to give up its dead, and Ill. Bro. Gourgas, the survivor aforesaid, assuming the reins of power, created Giles F. Yates his Deputy, and a 33d by the same stroke of his pen. Finding N. Y. too close quarters with the enemy, they prudently removed to Boston. Gourgas resigned, and Yates became Grand Commander, with Ill. Bro. E. A. Raymond as his Deputy. Yates, who was in delicate health and unable to bear the brunt of battle, soon resigned, and Raymond became Grand Commander, with Bro. Dunlap as Deputy. This excellent brother and venerable man died, and Simon W. Robinson was appointed Deputy in his stead. Meanwhile the Cerneau party had changed heads and hands in the usual course, but the respective attitudes of the belligerents was unchanged. At the meeting of the Boston Council, in 1860, a difficulty arose between Grand Commander Raymond and his subordinate offi-

cers, resulting in the secession of two of the understrappers who set up a Supreme Council on their own hook, manufactured 33ds to fill vacancies, and commenced running the machine. There were thus three parties in the field, each claiming to be the real, true, and only genuine original Jacobs. This triangular duel lasted a couple of years, and then the Raymond Council formed a union with the Cerneau people, and this United Council is the one having its seat at New York, while the other, under K. H. Van Rensalaer, hails from the Hub. There are good men on both sides, and it is humiliating to reflect that the ridiculous quarrel should be allowed to go on. Three sensible men with a fair supply of pipes and cold water, ought to be able to remove this stumbling block from the progress of the rite in an hour's conversation, and we live in hope that three such men may be discovered and the work committed to their hands.

REMARKABLE PASSAGE IN CHINESE THEOLOGY.

Le-Eurl, the cotemporary of Confucius, wrote a book which contains the following most singular passage :

That which is invisible is called *Ye*,
 That which is inaudible is called *He*,
 That which is impalpable is called *Wei*.
 These three are inscrutable,
 Therefore they are blended in one.
 The first is not the brighter.
 The last is not the darker.
 It is interminable, ineffable,
 And dates from a time when nothing existed.
 It is a shape without a shape, a form without a form,
 A confounding mystery !
 Look back, you cannot discover its beginning.
 Look forward, you cannot discover its end.

These wonderful lines certainly teach the doctrine of God invisible, eternal, immaterial, a trinity in unity. Where did Le-Eurl learn this great first truth? Probably he visited Babylon and learned it from the Jews. Combine *Ye*, *He*, *Wei*, *Yehewei*, and you have a word very similar to the Jehovah of the Jews.

REVIEWS OF GRAND LODGE PROCEEDINGS—1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

KENTUCKY, October 16-18, 1865.—Met at Louisville. The Grand Master's Address (J. D. Landrum), occupies 6 pages. He says, in some good advice to the members of the Grand Lodge, "While our portals are thronged, every moon, with anxious petitioners, praying admission to our secret rites and honors, it behooves us to guard, like faithful sentinels, the sacred precincts, lest, instead of friends at eventide, some wily foes should gain admission among the good and true. I must confess I am at a loss to determine whether the unparalleled popularity of our Institution at this time should be hailed as fraught with good, or whether it shall be regarded as ominous of evil. The initiations in this and many other jurisdictions far surpass those of any past year. May not the wise and prudent craftsman ask, 'shall we look for a great and glorious Masonic millennium, or for a horrid Babylonish reign?' Let us, therefore, be on the alert, and by a strict guard over the outward portal of the Temple, secure the admiration of the wise and good, thereby transmitting to future generations, on the solid basis of a pure code of morals, our glorious institution, unimpaired in vigor, the patron of universal benevolence."

His instructions upon political questions were these: "There is another matter that has caused some trouble in a few Lodges during the past year. It arises from political differences.

Many brethren seem to have forgotten that Masonry does not conflict with political or religious sentiments. I have received not a few letters touching this subject. Some wish to know whether as Masons they should celebrate the funeral obsequies of deceased members who took service in the rebel cause. Others have asked, whether resolutions of condolence and respect should be adopted in such cases; and whether the widows and orphans of such deceased brothers are entitled to Masonic charities? To all these enquiries my answer has been substantially: Brethren, let not politics be mentioned in your Lodges, and know no difference in men because of political or religious distinctions. Masonry unites men of every country, sect and opinion, upon the broad basis of universal charity. Our institution is not sectional, and our Lodges should not be converted into Courts Martial. Alleged crimes against the civil government should be tried and punished only by the civil authority. Masonry should take no part in civil strife, except to throw the broad mantle of Masonic Charity over the faults of our brethren; succor the needy; apply the oil of consolation and the wine of joy to the afflicted, especially to those of our own household."

The following resolution was adopted:

Resolved, That a Committee be appointed to consider and report what action, if any, the Masonic Fraternity should adopt in aiding to conciliate, harmonize and fraternize the conflicting elements consequent upon the late great agitations throughout the nation, and to reinstate Masonry and society in universal peace, concord and prosperity.

But no report emanated from that committee.

An excellent condensed and most intelligent Report on Foreign Correspondence, from the skilled pen of P. G. M. Hiram Barrett, appears, reviewing 22 Grand Lodges. It stands in brilliant contrast with those bulky and dreary collections encumbering so many Grand Lodge proceedings, which nobody reads, save the type-setter, and which only go to the benefit of the printer.

DELAWARE, June 27th, 1865.—Met at Wilmington. The Grand Master's Address (Allen V. Lesley), occupies 6 pages. The progress of Masonry in Delaware is thus adverted to: "Never in history has Masonry shown so brightly, for everywhere the necessity of its benign influence has been recognized, and everywhere that influence has been in active exercise. On the battle-field, in the hospital, in prison, in camp, on the march, Masons have rarely forgotten their duty; while at home it wrought in the Lodge, and in the individual brother in the ordinary walks of life. Never were its benefits more widely recognized by the profane, who by thousands asked and received admittance into the Order.

"That a vast amount of human suffering has been relieved and prevented is patent, and with the increase of membership we trust and must pray, that with more hands and hearts in the work, in like proportion more good may result. But this very increase in the Order should make us more wary; for it is but natural that in the confusion of war and the pressure of crowds asking for light, many may have been admitted to the benefits of Masonry who in quieter times would have been refused. In some jurisdictions, armies almost have been rushed into the Lodges at short notice, with an impossibility of examining into qualifications; so that the character of some Lodges, it may be of some jurisdictions, must suffer, not only in the estimation of all who have viewed these events dispassionately, but in their own, when the consequences of bad material come to be felt in the temple walls.

"We have cause to rejoice that this evil has been almost entirely averted from us. Our Lodges, although anxious for strength, have sought it not so much in numbers as in quality of material. The calls for dispensation have been few, and in consequence the refusals by me very few indeed. During the past three years, seventeen dispensations only have been granted, the Lodges generally feeling, and very properly, that where the applicant for membership (as was constantly the

case,) had been living for years within the sound of the gavel and suddenly aroused to the value of Masonry, either to his person or purse, when new circumstances of danger or profit occurred, he was not in most cases found worthy to receive the benefits, for he sought them with a mercenary or immediately selfish intent. To gratify such is not the province of the Lodge. So important a step, which affects a man through life, which modifies his relations to all men forever, is not to be taken as suddenly, as unconcernedly as a commonplace act of life, but after calm reflection, with as much feeling of doing good to his fellow-man as of benefiting himself."

Concerning the records of Lodges, he says: "I have had occasion within the last year to instruct some of the brethren in the nature of the minutes of a Lodge, and it may not be out of place to repeat here the substance of my remarks. Having noticed alterations and additions, I instructed them that the minutes of a Lodge are simply the true and faithful record of its *acts*, and that no alterations, amendments, substitutions, or omissions are permissible, except the correction of clerical errors or erroneous language. The minute book is the recorded history of a Lodge, and it would be falsified by any change which would narrate wrongly or omit fact. If a minute correctly narrated an improper action, an illegal or unmasonic vote or fact in the doings of a Lodge, such minute cannot be expunged, torn out, or altered to assert anything else to suit the fancy or better knowledge of a subsequent Communication. It must stand, and be the reproof of ignorance or evil doing, and be moreover, the testimony by which the Lodge or its members may be judged, if called in question therefor."

No business was done save of local interest only.

CANADA, July 12th, 1865.—Met at Toronto. The Grand Master's Address (W. B. Simpson), occupies 9 pages. In allusion to the present flourishing state of the Grand Lodge,

only ten years in existence, he says: "Now we have over one hundred and seventy Lodges; our income is in some degree creditable to our position; in our working, although there is yet much room for improvement, we have made decided advances, and there is no Grand Lodge throughout the world with which we are not upon terms of friendly and fraternal intercourse. These indications of prosperity, while they give proof to the truth of the proverbial saying, 'in unity is strength,' call loudly upon us for thanksgiving to the Great Architect of the Universe, and incite us to renewed efforts, in the faithful performance of our Masonic duties, for the well-being of our race and the advancement of our Order. I trust that neither the example of those sturdy workmen who have gone before us to their reward, nor the lessons taught us by God's blessings on their skillful work be lost upon us, who are yet left to share in the weight of responsibility, or in the labor of our honorable craft, the burden and heat of the day."

He notices the want of ritual-uniformity: "I am constrained to draw the attention of Grand Lodge to the fact that there is far, very far from that uniformity of work in our several subordinate Lodges, which is so necessary to the welfare and prosperity of our order. During the past year, I have been frequently called upon to settle disputed points, and have been unpleasantly reminded that our present system of communicating Masonic instruction through our D. D. G. M's, does not by any means meet the demands of the Craft. The D. D. G. M's have, I doubt not, done all in their power to instruct the Lodges in their several Districts, but as they are men who are all more or less engaged in professional or mercantile pursuits, it would be utterly impossible for them, without detriment to their private affairs, to devote that time and attention to their Masonic duties which the instruction of the Craft requires. Under these circumstances, I would therefore earnestly impress upon Grand Lodge the necessity of taking immediate steps to meet the requirements of the Craft in this

respect, and would strongly recommend as the best means of doing so, that one or two Grand Lecturers be appointed, and that some adequate plan be arranged for their remuneration."

Reports from ten Masonic Districts appear in the proceedings, by which we see that the institution in Canada is in a brightly flourishing state. Ten new Lodges have been warranted.

DELIRIUM TREMENS.

What intemperance will do for a Mason may be seen in the following extract from the evidence of a witness in a murder case lately tried in Chicago: "On Christmas, once, he sent me a note, saying, 'Mr. Hawks, sir, I have revealed the secrets of Masonry; my life is at stake; I want you to come armed;' this was 14 years ago; I went home, put out my team and went to his house, which I reached about 8 or 9 in the evening; I took my rifle; I found him in the log house, and he gave me the purports of the note, and supposed they had surrounded his house; he said he had been in Chicago, and they came to his room and sounded the signal of death, which he said was the ringing of a triangle; I thought he was delirious from liquor, and told him I would protect him against all Masons, if he would go home with me; he went and staid till morning, and seemed to desire my protection, and in the morning appeared all right, making no retraction of the Freemason story to me, and saying nothing about it."

Three Score Years and Ten.—The poor pittance of seventy years is not worth being a villain for. What matter if your neighbor lies in a splendid tomb?

A VERY OLD BOOK.

We have, from Bro. D. W. Thomson, the loan of an old volume which, if we could only read it ('tis in German), would doubtless afford us a fund of entertainment for our readers. But from what little we *can* gather we make a few notes.

The title translated, is something like this, "The veritable Order of Freemasonry: also the branch known as the Mop-ses." It was printed at Leipsig, Germany, in 1745, making it 121 years old. On the title page is a copper-plate, exhibiting a Masonic apron cut in a style that would astonish the natives in these degenerate times. It is *round at the bottom*, has flaps like dogs' ears on the sides, (to which the strings are tied,) and the emblems of Square, Compass, Pillars, Plumb and J. B. on the front. Evergreen sprigs surround it.

There are eight plates in the volume; the first and second present the Lodge, displaying emblems, most of which are still in use, such as the two Ashlars, the Square, Level and Plumb, the Cable-tow, the G within a five-pointed star, the Pillars J. and B., the Globe, Trowel, Sun and Moon, Tracing Board, Compass, etc.

The third engraving shows the manner of bringing the candidate to light, by which we observe that all in the Lodge had swords and wore cocked hats.

The fifth is very odd to us. A coffin is in the centre, relics of mortality being at the head, evergreens upon the coffin, the Square near the relics, the Compass at the foot, opened towards the coffin. In the N. E., S. E. and S. W. corners of the apartment are three tapers in triangular form, and the whole room is sprinkled with tears. On the coffin the word "Jehova," and the letters "N. P." The most singular part of this drawing is a line traced on the floor, showing the three

steps taken by the candidate, the second and third being directly *over the coffin*. Our Canada brethren still practice something like this.

The fifth plate is much like the fourth; on the coffin are the relics of mortality, the word "Jehova," and the initials "F. G. H." A hill with a sprig of evergreen on its top is seen. The three triangles formed by tapers are in the S. E., South, and S. W.

The sixth plate represents what is technically termed among us "a raising," and is the counterpart of the fifth.

The latter part of the book relating to the Order of Mopses, is peculiarly interesting. This was an Adoptive System, and worked with an elegance and taste of which we have but little conception in our times.

The seventh engraving is the initiation of a lady. The presiding officer is a female. The candidate's hands are bound together by light fetters, her eyes are bandaged; she stands within a triangle formed by three tapers; three gentlemen are pointing drawn swords towards her. The dresses of the ladies, their head-gear, the curtains and surroundings are beautiful.

The eighth engraving is the form of a Lodge of Mopses. Of this we can convey none but the faintest idea by a description. At the end of the volume (which is a 16mo of 190 pages,) is a collection of songs in the French language, and several pieces of engraved music.

God's Workshop.—

O the world is God's own workshop,
Where the jewels He doth prize
Must be polished for His kingdom
Till resplendent in His eyes.
Not but God could grant us heaven—
Not but He could give relief—
But perfected, pure, all-glorious,
We can only grow through grief!

AFRICAN MASONRY.

The receipt of a copy of "An Argument in Relation to Freemasonry among Colored Men in this Country," by John Jones, "M. W. G. M. for the Grand Lodge of Ohio (colored) and its jurisdiction," gives us a fitting opportunity to speak of this subject from a historical point of view. Mr. Jones, who is a highly respected citizen of Chicago, and an intelligent writer, has succinctly stated the facts and given his side of the subject all the light desirable for an argument. The facts are these :

In the year 1782 there being both a Grand Lodge of Massachusetts and a Provincial Grand Lodge in existence, neither of which would recognize the other, Prince Hall, a citizen of Boston, (colored,) received from the Grand Lodge of England a Warrant to open and hold a Lodge, No. 489, in that city. This Lodge, in common with other Lodges of the period,* assumed the authority to originate other Lodges. When a proper number was thus established, they organized an Independent Grand Lodge. This subsequently became (in 1847) "The National Grand Lodge," which has now jurisdiction over 7,000 members.

According to a rigid construction of Masonic Law there were three defects in this organization, viz. :

1. Procuring a Warrant from England when there was a Grand Lodge in Massachusetts.
2. Forfeiting that Warrant by not making regular reports and payments to the Grand Lodge of England.
3. Organizing a Grand Lodge upon the basis of a mere subordinate Lodge-warrant.

*For this statement we have the high authority of Sidney Hayden, of Athens, Pa., one of our most reliable and praiseworthy historians.

In answer to these objections Mr. Jones offers the facts: that there are now Lodges in Brooklyn, N. Y., working under Warrants obtained in Belgium; 2, that various (white) Lodges went on for years working with Warrants obtained from England, and not making reports or paying dues; (St. Andrew's Lodge, Boston, worked in that way for 30 years, never reporting or paying, we believe, in a single instance to the mother Grand Lodge, Scotland;) 3, the Atwood Grand Lodge was more irregular by far than the African; yet Simons, McCoy, Sickels, and others of the (now) most eminent Masons in New York were made in that clandestine organization, and afterwards declared regular by the mere act of union with the legal Grand Lodge of New York. Mr. Jones correctly argues upon this basis, that the mere acknowledgment of his organization by any one of the Grand Lodges of the United States would legitimize it.

We have now stated the whole question. It has become one of the questions of the day and must not be ignored by the Masonic press. Our personal opinions upon this subject have long been known; but these do not prevent us from taking a candid, unbiased view of the question whenever presented before us.

The Oldest Freemason in Ayrshire.—In noticing the annual festival of the Lodge St. Clement, Riccarton, No. 202, a local newspaper says: "It is worthy of remark that the R. W. M. of St. Clements, Mr. Black, is the oldest Freemason in Ayrshire, and has, for upwards of half a century attended the annual festivals of the Brethren of the 'mystic tie' in the Land of Burns." Mr. Black may be the oldest R. W. M., but he is not the oldest Mason in the province of Ayr. We had a fraternal chat the other day with Bro. Alexander Murchy, aged 85, who was made in Monkton Navigation (now Navigation, Troon, No. 86,) upwards of sixty years ago.—*Scottish Freemason's Magazine.*

CAN LADIES KEEP SECRETS?

I fear very much that if ladies were the limners that they might not be merciful in their portraiture of each other. However that may be I protest against the coarse pen-and-ink daubs which stupid male writers daily give of women and their foibles. We hear they cannot keep a secret, and the Freemasons seem to endorse this calumny. On this very account I protested to a member of the mystic tie the other day that I almost thought the Papal allocution was deserved. He disarmed my wrath, however, by stating that the exclusion of females arose rather from gallantry and fine feeling than from distrust; that woman is not made for labor, at least for hard labor, and that Masonry exacts such, and therefore that the brethren are but showing their respect and affection in not consigning the softer sex to drudgery. Somehow I am only half satisfied with the excuse. An illustrious lady, a late Duchess of Orleans, was a mason or masoness, or at least used a trowel and line and plummet, and I never heard that her royal highness complained of the work any more than that she told the secrets. A distinguished Irish lady, I have been told, received this same masonic secret handed down from the Bourbon Duchess, and never complained of the burden inflicted upon her. However, if the duties only involved labors of kindness, and charity, and hospitality, this is a lady who would employ herself much at such virtues without complaining. Neither can the most black-lettered brother of that order, of which I am so ignorant, complain that it was wrong to impart a portion of the secret to this respected lady when I hint that her husband bears a name known in Masonry through the globe, and equally valued as the chief light of the order in both hemispheres; indeed I hear on all sides, if any point requiring the elucidation of the kindly critic or the well-read antiquary, occurs to any brother of this strangely-bound order, near or distant, that the postman bearing the manuscript of inquiry is pretty sure to knock at a door not many miles distant from your city, a mansion in Leinster, though old associates give it a name from another province, and denominate

it North Munster. I don't know how I have been led into this long discussion, but I simply repeat what I have often said in your columns, that I have never fallen in with the vulgar error of coarse-minded men that ladies cannot keep a secret. Neither can I for a moment assent to the silly joke which provokes fun against the fair sex for their supposed anxiety to conceal their age. Let me at once acknowledge that no lady, from the day she leaves school until the hour she attains the Psalmist's allotted time of life, wishes to be very frank with the exceedingly rude people who require to know the number of her years. But is it different with the other sex? There are foolish boys in their teens sometimes who may desire to add a year or two to their short score of life; but excepting this, my experience of the world (and I have had a little of it amongst all classes, from very humble people to kings) convinces me that of the two the male sex is vainer than the female, and especially desires to make a mystery and concealment of its advancing years. I have premised this to take the sting out of the joke of *Le Sport*, the Paris paper, which announces that the intended female club, the Amazons, has not succeeded in establishing itself, by reason of a little difficulty which met the fair members on the very threshold. We know that the French, male and female, are the most logical people in the world in their acts, and that their habits of organization are very superior. The French habit at all public meetings, when first assembled, in order to constitute the sitting, is to select the oldest person present to act as momentary president, and the youngest of the party as secretary. When the ladies who had given in their names for membership of the new club assembled, ill-natured *Le Sport* says it was quite impossible to organize a meeting. More than a dozen of those present, with great unselfishness, volunteered, and, indeed, claimed their right to act as secretary; but, strange to relate, not one could be found to acknowledge her seniority and take the president's chair. The meeting was, therefore, stormy as well as inoperative, and had to be adjourned. Nasty *Le Sport*! I don't believe you.—*Correspondent Irish Times.*

ITALIAN FREEMASONRY.

The following circular has been addresssd to the Grand Lodges of the United States by the Grand Lodge of Italy :

IN THE NAME OF THE GREAT ARCHITECT OF THE UNIVERSE.

The Grand Master of the Grand Lodge of Italy to all Freemasons scattered over the surface of the earth:

Called by the confidence of the Freemasons, my fellow-citizens, to preside as the supreme masonic power in Italy, I feel the need of addressing to you, in their name, a word of peace and affection.

The principles of Freemasonry have undoubtedly enlightened the human race in the march of progress. They have declared one humanity, one nation, and one faith, in the principle of liberty and enduring fraternity.

She again proclaims these principles to their fullest extent in the midst of the Italian family, for the third time, revived in progress. She has resumed her place of honor in the labors of the people.

And this she has proclaimed through the organ of Freemasons assembled in convention in the hall of "*La Concorde*" Lodge in Florence, where they admired the unity, independence, and election in the civil power, the equality and liberty of the ceremonies, the necessity of reforms in the institution which claims to be coeval with the Savior.

This was a great movement, which drew together for the first time all the Freemasons of the Peninsula, without distinction of creed or birth. May this movement be the precursor of regeneration and federation, and go forth as a pledge of amity and fraternity to all the world.

Powerful obstacles still present themselves on the road we have to travel, in our country as elsewhere ; unworthy elements are to be found in our ranks, and the powers of evil have not renounced the hope of isolating, dividing and subduing us, and reacting towards us the violence and brutality of past times. But we have confidence in the sacred mission of Ma-

sonry; and we conquer by the exercise of social virtues, by activity and perseverance in good, by the resolute firmness of our conduct, and the concurrence of all Freemasons united in the bonds of universal charity.

May peace reign among you, and may the Great Architect of the Universe give always, to all of us, His aid and protection. By order of the Grand Regent:

FR. DE LUSA, Gr. Chancellor.

IN THE NAME OF THE GREAT ARCHITECT OF THE UNIVERSE.

GRAND COUNCIL OF THE MASONS IN ITALY,

Order of Turin.

Very Illustrious and Very Dear Grand Master:

The undersigned has the honor of sending you, herewith, a paper containing the acts of the Assembly establishing Masonry, which was held at Florence during the month of May last, as well as those of the Grand Orient of Italy, which resulted in his election as Grand Regent of Masonry in Italy.

I embrace with pleasure this opportunity to express to you, my illustrious and very dear Brother, my feelings of high consideration, and pray you to receive my triple Masonic embrace.

Your devoted Brother, the Grand Regent of Masons in Italy,

FRANCOIS DE LUSA,

August 1, A. L., 5864. G. Chancellor, Macuo Macchir, 33.

SMALL THINGS.

A sense of an earnest will
 To help the lowly living,
 And a terrible heart-thrill
 If you've no power of giving;
 An arm of aid to the weak,
 A friendly hand to the friendless,
 Kind words so short to speak,
 But whose echo is endless;
 The world is wide—these things are small—
 They may be nothing, but *they may be all.*

THE MASTER'S MONTHLY CHARGE TO HIS LODGE.

[This series, prepared by one of the most experienced writers of the age, will be continued through the twelve issues of this volume. It will be found admirably written for the Worshipful Master to read from the East, being in length well proportioned and in matter plain, pointed, brotherly, and earnest.]

THE MASTER'S CHARGE AT THE JULY MEETING OF THE LODGE.

BROTHERS :

The approach of the sickly season, and the universal apprehension of the fearful Destroyer that cometh "from the East to the West," and leaves graves for its footprints, call for the consideration, this evening, of the thrice-sacred duty of charity. A writer has said, while reviewing his own covenants, upon the subject of charity :

I am, with generous gifts, to care
For all in sorrow hidden ;
The Brother "on the Darkened Square,"
The Widow "with dishevelled hair ;"
The sorrowing Orphan, doomed to stray
Upon his melancholy way,
While tears gush forth unbidden.

This, my Brethren, is conceived in the genuine spirit of Freemasonry. We are to care for "all in sorrow hidden ;" and the three classes of the destitute whom, by the terms of our covenants, we are to "help, aid and assist," are, 1, the distressed Brother ; 2, the widow ; 3, the orphan of the Master Mason.

There are various considerations inducing us to help one another. The very obligation resting upon us as Masons *compels* us, if we are truthful men, to do so. We cannot, without falsifying our vows, refuse to relieve the wants of our covenanted Brethren when urged to do so by worthy, distressed persons.

Again, we should do this because we cannot tell the day or the hour when we ourselves may be wanting assistance. Society is a joint-stock arrangement; the highest knows not how soon he may be reduced to the lowest level; the richest how soon he may be in abject distress. "He that would have friends," says King Solomon, "must himself be friendly." He who expects in the time of trouble to be relieved, must have the memory of good deeds done in his own days of prosperity.

But the third and highest motive presented to our minds for the distribution of charity to the distressed is, that we thus *represent a beneficent Deity*. Nowhere does God authorize us to represent *His vengeance*; but everywhere He authorizes and requires us to represent *His mercy*. One who was the God-man, and bore all our infirmities, said in an incomparable strain of exhortation, "inasmuch as ye have done it unto the least of these, ye have done it unto me," implying that each distressed object, the brother, the widow, the orphan, is a *representative of himself*, and that whosoever shall relieve such shall have his credit for it upon the Divine books. Transcendently glorious words!

In this traveling age it is often difficult to detect imposters. In spite of our utmost precautions we are liable, sometimes, to be imposed upon. Yet this must not lead us to harshness, or hardheartedness in dealing with applicants. Surely, my brethren, to be poor, and a stranger, and in distress, is calamity enough, without adding the burden of coldness and reproach. Let us deal tenderly with the man who applies to us for relief—haply he may be an angel in disguise.

It is of course our duty to give him a strict trial and a due examination into his Masonic claims. These are on no account to be neglected. But if, owing to his ignorance of the Masonic ritual, he cannot pass that examination, and we are not at liberty to give him money *as a Mason*, let us at least relieve his immediate distress, as a representative from the beneficent God from whom we have all things richly to enjoy.

There is one duty enjoined upon us as Masons, which in many places is too much neglected; let us see that it is not so neglected here. I allude to that of waiting upon and sitting up with the sick. In this respect there are modern societies in the advance of ours. It is the duty of every Master when a brother is reported sick, to see that proper nurses and other attendants are provided, and it is equally the duty of every Brother, when so appointed, to attend that charge without a murmur, unless absolute necessity hinders. Should the cholera afflict us the present season as is so generally apprehended, this duty will become a prominent one and we shall be judged both by our fellow-members and the community, according to the manner in which we perform it.

There is nothing more comforting to the sick than attentions from the brethren. Every sympathetic word at that hour of trial, sinks deep into the heart. Every subject of religious consolation, has a priceless value. The very spirit of the beneficent society whispers from our lips and moves upon our hands when we labor to comfort and relieve the sick. My brethren, let us not be found wanting in these things.

MUSIC.—Music is one of the fairest, and most glorious gifts of God, to which satan is a bitter enemy; for it removes from the heart the weight of sorrow and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of an unskillful fiddler serves to set off the charms of true melody, as white is made more conspicuous by the opposition to black. Those who love music are gentle and honest in their tempers. "I always loved music," said Luther, "and would not for considerable, be without the little skill I possess in the art."

"Music so softens and disarms the mind,
That not an arrow does resistance find,
Thus the fair tyrant celebrates the prize,
And acts herself the triumph of her eyes;
So Nero once, with harp in hand, surveyed
His flaming Rome, and as it burned he played."

CONSIDER.

The following paraphrase of a Scriptural injunction is so sweetly and elegantly expressed, that we cannot forbear giving it a place. It was written by a lady, C. G. Rossetti.

Consider
The lilies of the field whose bloom is brief ;—
We are as they :
Like them we fade away,
As doth a leaf.

Consider
The sparrows of the air of small account :
Our God doth view
Whether they fall or mount,—
He guards us too.

Consider
The lilies that do neither spin nor toil,
Yet are most fair ;—
What profits all this care
And all this coil ?

Consider
The birds that have no barn nor harvest-weeks ;
God gives them food ;—
Much more our Father seeks
To do us good.

CHICAGO NEWS.—The Sovereign Grand Consistory of the Northwest was in session in this city for three days in April, Killian J. H. Van Rensalaer, S. G. P. R. S. 33d, Ancient Scottish Rite, presiding. A number of prominent Masons from this and other States were present, upon many of whom the 32d degree was conferred. Before finally separating the last night the Masons present participated in a sumptuous banquet prepared for the occasion. We learn that this branch of the Scotch Rite is in a flourishing condition.

OFFICE OF THE GRAND MASTER OF KNIGHTS TEMPLAR }
OF THE UNITED STATES OF AMERICA.

HENRY L. PALMER, *Grand Master of Knights Templar of the U. S.*

To whom it may Concern:—We are again called upon to mourn the loss of one endeared to the heart of every Templar. SIR WILLIAM BLACKSTONE HUBBARD, *Knight, Most Eminent Past Grand Master of Knights Templar of the U. S. of America*, has closed his earthly pilgrimage, and been called to "that rest prepared from the foundation of the world." He died at his residence in the city of Columbus, Ohio, on the 5th of January, A. D., 1866, A. O., 748.

Past Grand Master Hubbard was born at Lowville, Lewis County, New York, on the 25th day of August, 1795. He emigrated to Ohio about the year 1816, since which time he has been a resident of that State; he presided in its Senate, and became in all the relations of life, one of its most honored and highly esteemed citizens.

In the various departments of Masonry he was always a most earnest and zealous member, and as a "wise and accomplished Mason," he was well known, not only throughout our own country, but also in foreign lands. The fact that he was called by his brethren to honor the stations of Grand Master of Masonry of Ohio, Grand High Priest of the Royal Arch Chapter of Ohio, Grand Captain General and Grand Generalissimo of the Grand Encampment of Knights Templar of the United States, and finally, as a fitting conclusion to a long and faithful official service, that of Most Eminent Grand Master of Knights Templar of the United States of America, which exalted station he most worthily filled for twelve years, affords ample evidence of the high esteem and affectionate regard in which he was held by those "who remember him in scenes to which the world was not witness, and where the better feelings of humanity were exhibited without disguise."

His superior talent, purity of life, honesty of purpose, and profound knowledge have all been devoted with unsurpassed energy to the cause of Truth and Justice, and the impress of

his character has been left not only upon the history of Masonry, but upon the spirit of his day and generation. "The memory of his virtues lingers in our remembrance and reflects its shining lustre beyond the portals of the tomb."

"To his name and memory be justice done, as we hope to receive the like meed ourselves."

We assure the bereaved widow and relatives of our departed friend and brother, that we deeply, truly, and sincerely sympathize with them in their great affliction, and that we mourn with them the great and irreparable loss we have all sustained in the decease of our beloved Frater.

As a proper testimony of respect to the memory of our deceased Most Eminent Frater, I hereby direct that this letter be read in each Commandery to which it may come; and that all Knights Templar within our Grand Jurisdiction, do, when on duty, wear the usual badge of mourning (crape) on the hilt of the sword, for thirty days from the time this order becomes known to them.

Our Very Eminent Grand Recorder will cause this letter to be made patent, and will address copies thereof under his signature and the official seal of the Grand Encampment, to each Grand Officer and Past Grand Officer thereof; to each Right Eminent Grand Commander of a State Grand Commandery; to the Eminent Commander of each Commandery immediately subordinate to our Grand Encampment, and to the Supreme Grand Master of the Royal, Exalted, Religious and Military Orders of Masonic Knights Templar of England and Wales.

Given under my hand and private seal, at the city of Milwaukee, Wisconsin, on the 12th day of April, A. D., 1866, A. O., 748, and attested by the signature of the Grand Recorder and the seal of our Grand Encampment, at the city of Cincinnati, O., on the 18th day of April, A. D., 1866, A. O., 748.

Attest,

H. L. PALMER,

[Seal] JOHN D. CALDWELL,

Grand Master.

Grand Recorder.

IN MEMORIAM.

[Under this heading will be inserted the names of deceased Brethren, with brief extracts from Obituary Notices, when communicated to us. We solicit from our readers early intelligence of the deaths of Masons, with age, affiliation, and day of decease.]

His work was not done, yet his column is broken,
Mourn ye and weep, for ye cherished his worth;
Let every tear-drop be sympathy's token—
Lost to the Brotherhood, lost to the earth.

Randall.—At Rochester, Mich., February 20th, 1866, Bro. John A. Randall, aged 42 years. He was buried with the honors of the Order.

Martin.—Bro. William L. Martin, Past Grand Master of Tennessee, died February 6th, 1865, aged 60 years. The G. L. passed resolutions of respect.

Helm.—Bro. Meredith Helm, P. G. Master of Illinois, died March 9th, 1866.

Hall.—Bro. Benjamin Hall, of Brookfield, O., died February 8th, 1866, aged 90 years. He was initiated March, 1796, on his 20th birthday, consequently had been a member of the Masonic Order 70 years.

Lawrence.—Bro. James L. Lawrence, of the Mt. Horeb Commandery of K. T., of Concord, N. H., and connected with the Quartermaster's Department of the Army, died on the 19th of March last, and was buried with Masonic honors.

Badger.—Samuel Badger, Esq., formerly a well-known lawyer in Philadelphia, died March 14th, 1866, in the 80th year of his age. He was an Alderman in the old city proper

for about 25 years ; he was at one time a Grand Master of the Grand Lodge of A. Y. M.

Palmerston.—Bro. Henry John Temple, Viscount Palmerston, Premier of England, died Oct. 18th, 1865. The New Concord School of Instruction, at London, expressed their united regret and deep sympathy at his death, and the Lodge was closed with that solemnity due the occasion.

Marsh.—Bro. Joseph M. Marsh, Past Master of John Hancock Lodge, No. 70, New York city, an old and well-known Mason, died recently.

Fisher.—Rev. Thomas J. Fisher, of Louisville, Ky., a Baptist minister of eminence, and a devoted Mason, was murdered at Louisville, in December last. We knew him well. During his long and successful ministry he was the means through God of the conversion to the Baptist Church of over ten thousand persons. His last effort in public was an address at Bagdad in defense of the order of Masonry. The remains were entrusted to the Masonic Fraternity, by whom they were escorted to Cave Hill cemetery, there to repose until the victim and the murderer shall be called before the Great Tribunal.

Archer.—Bro. John Archer, of Mt. Vernon, Iowa, died Jan. 16th, 1866. His lodge thus certify to his merits :

Whereas, We, as a Lodge of Masons with whom he was associated, knew and appreciated his moral worth, therefore,

Resolved, That we do deeply deplore the loss of our esteemed Brother. He was a good citizen and a brave soldier.

Resolved, That we tender our heartfelt sympathy to his bereaved family, and most devoutly pray that He who is our only solace in time of trouble, will especially succor and sustain those upon whom the affliction has fallen so heavily.

Wylie.—Bro. His Excellency the Hon. Robert Crichton

Wylie, Minister of Foreign Affairs to the King of Hawaii, died at Honolulu, on the 19th of October last, if not full of years at least full of honors. Bro. Wylie's name was prominently brought before Masonic readers through the medium of an interesting paper from the pen of Bro. D. Murray Lyon entitled "Masonry in the Sandwich Islands," and appearing in No. 33 of the *Scottish Freemasons' Magazine*. Bro. Wylie was a native of Ayrshire, Scotland; and as a Freemason hailed from the Lodge Unity and Fraternity, in the presidency of Mazatlan, and under the jurisdiction of the Grand Lodge of Mexico; he was a member also of one of the Honolulu Lodges an ex-office-bearer of the Grand Lodge of England, and an honorary member of Mother Kilwinning. At his funeral, which was a public one, the burial service of the Order was read.

Bailey.—Bro. Abner Bailey, the first Master of LaPorte Lodge, No. 41, Ind., died April 13th, 1866, in the 83d year of his age. Nearly thirty years ago, Father Bailey, with six others, (nearly all of whom have been called to receive their wages,) succeeded, through much opposition, in establishing LaPorte Lodge, No. 41, and for many years upon his shoulders devolved much of the labors of the Lodge.

No military or civic elevation gave him importance; it was the quiet, unobtrusive virtues of a Christian gentleman, and the true Mason, by the daily practice of which he gained the hearts of his brethren and the respect of his fellow-citizens. For nearly sixty years he had wielded the tools of the Craft; he had accomplished the labor assigned him by his Master; his work was such as to bear the strictest test by *square* and *plummet*; he was prepared for his wages. The death of Father Bailey affects the older members of LaPorte Lodge with more than ordinary sorrow. For many years they worked for the Craft side by side with him. They knew him—they appreciated him. Having finished his course and kept the faith, he heard the call of his Heavenly Master—he obeyed the call, and has passed out from among us.

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

FROM THE EAST OF THE G. L. OF ILLINOIS.

OFFICE OF THE ACTING GRAND MASTER, }
 DECATUR, ILL., APRIL 24th, 1866. }

To the Constituent Lodges of the State of Illinois:

Gratitude to Almighty God, whom we regard as the Supreme Ruler of the Universe, and by whose blessing peace has been restored throughout our borders, would seem to call on us as members of the *mystic tie*, for some public expression of our sense of obligation.

No class of men has felt more deeply the evils of civil war, nor obeyed more promptly the call of their country to put down the rebellion against the government, than Masons; neither has any been better represented in proportion to their numbers.

In this, as in all similar rebellions, there has been, doubtless, difference of opinion, and in some cases alienation of feeling, among the Craft. Greatly desiring the most perfect harmony throughout the Masonic world, and in this grand jurisdiction particularly, I would recommend to all Lodges in this State the observance of the 24TH DAY OF JUNE next (the anniversary of St. John the Baptist), as a festival.

And I would further suggest that from five to fifteen Lodges meet at some central point to be agreed upon, and join heartily in an "old-time" celebration, that the cement of Brotherly Love may be liberally spread, and "union, one and inseparable," be thereby secured throughout the State.

Truly and Fraternaly,

J. R. GORIN,

Acting Grand Master.

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of *THE VOICE* in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial work-bench.]

—The ceremony of the consecration of the St. Aubyn Lodges, No. 954, according to the English form, was as follows:

All being seated in their respective places, the Lodge is opened in three degrees.

The W. M. of the new Lodge announces that a Warrant and Dispensation has been granted to the Brethren of the St. Aubyn Lodge, by virtue of which authority they have assembled as Masons and recorded their proceedings.

The Secretary of the Lodge is called on the Petition, Warrant, and Dispensation; also the Minutes whilst under the Dispensation.

Minutes put for approval.

If approved, the Acting G. M. declares them *regular, valid* and *constitutional*, and signs them.

An Oration in praise of Freemasonry will be delivered by the J. G. W.

Lodge is placed in the centre and covered with white satin or linen. The Grand Chaplain delivers the opening Invocation. Chant—"So Mote it be,"—by all.

Chaplain reads a portion of the Volume of the Sacred Law. Then, all kneeling, the acting G. M. offers up a prayer.

Brethren all rise, and the Lodge is uncovered—with music. The acting G. M. utters an invocation, during which the G. Chaplain places the Volume of the Sacred Law on the Lodge. Then follows the ceremonial of Consecration with Corn, Wine and Oil. After which the acting G. M. offers the Consecra-

ting Prayer, and the working tools are placed on the Lodge by the Master and his Wardens respectively. The Grand Honors. The Grand Chaplain utters a prayer, the Brethren respond—"Glory to God on High," after which the acting G. M. uses the salt, the G. Chaplain preceding with the incense. Chant—"So mote it be,"—by all.

The Grand Chaplain reads 133rd Psalm. The acting G. M. gives the final benediction. Response—"Glory to God on High," by all the Brethren. Grand Honors.

—Harpocrates was described holding one of his fingers on his lips, to denote the mysterious and infallible nature of God, and that the knowledge of Him was to be sought after with profound and silent meditation.

—Right, Brother, it is best to "make the best of it."

Life is but a fleeting dream,
Care destroys the zest of it;
Swift it glideth like a stream—
Mind you make the best of it!
Talk not of your weary woes,
Troubles, or the rest of it,
If we have but brief repose,
Let us make the best of it.

If your friend has got a heart,
There is something fine in him;
Cast away his darker part,
Cling to what's divine in him.
Friendship is our best relief—
Make no heartless jest of it;
It will brighten every grief,
If we make the best of it.

Happiness despises state;
'T is no sage experiment,
Simply that the wise and great
May have joy and merriment.
Rank is not its spell refined—
Money's not the test of it,
But a calm, contented mind,
That will make the best of it.

Trusting in the Power above,
Which, sustaining all of us,
In one common bond of love,
Binding great and small of us.
Whosoever may befall—
Sorrows or the rest of it—
We shall overcome them all,
If we make the best of it.

—“We have had a case in our Lodge recently that it seems to me presents some peculiar features.* A candidate's name was presented as a case of emergency. The Grand Master was telegraphed for a Dispensation; pending its reception the petition was brought before the Lodge, Committee's Report heard, and ballot ordered. Two black balls appeared. The Master then announced that this being a case under dispensation *no one has the right to reject*. The box ordered again; one of the brethren about to drop his ballot, his hand was violently seized by the Deacon, and the nature of his vote (unfavorable) made known. Thereupon arose an uproar in the Lodge which threatens to be serious. Give us your opinion.”

Our opinion in brief is, that the Master should have at once ordered the Deacon out of the room, and charges be brought against him for gross misconduct. Second, that the Grand Master should pronounce a severe rebuke upon the Master for his ignorance of correct usages in making such a decision as he did, and in permitting the ballot to be repeated when two black balls had been announced upon the first trial.

—A correspondent states the following incident and asks our advice:

A neighboring Lodge has initiated a person that lives within our jurisdiction. They sent to our Lodge for permission to take him into theirs, which privilege we *did not grant them*. The person referred to gave his name to a member of their Lodge, not thinking that our Lodge was nearer. He told me

* Yes, so peculiar that we have never seen one exactly like it before, and hope never to see another.

that he was willing to come to our Lodge and would prefer it. What would you do in such a case? This is not the first one they have taken that belongs to us.

DEVON AND CORNWALL MASONIC CALENDAR for the year 1866; edited by Brother William Hugban, 18^o, Devonport, (England). Brother John R. H. Spry, No. 9 Tavistock St. Price, one shilling.

This neat little annual comes to us as a pleasing evidence of the interest taken by the Preston Craft in the statistical history of the institution. A steelplate portrait of Bro. Augustus Smith, Prov. G. M. of Cornwall, serves as a frontispiece. We hope the sale of this Calendar will justify its continuance.

From the prefatory remarks we learn that "the Mark Degree has shown very vigorous signs of life, especially in Cornwall where it extended during the past year." "The Royal Arch has also shown much vitality, and the knowledge of its mysteries is becoming very general in the West of England. In Knights' Templary the same prosperity has been displayed."

—It is a curious fact in the history of Masonry that some of the principal Masonic publishers *publicly advertise* that they will sell such books as Allyn's Ritual, Richardson's Monitor and the like. Would not this be a good thing for "Committees on Foreign Correspondence" to take up, now that they have exhausted the theme of "Conservatism"?

—We have examined the certificate of Bro. Robert Haskie, made a Mark Master March 7th, 1866, at Thornhill, Scotland. In the centre is the cubic stone with a blank space for the private mark on the face. From this emanate rays of light, among which are seen the symbolical letters, "H. T. W. S. S. T. K. S." The whole is very chaste and appropriate. Bro. Haskie's certificate of Royal Arch Masonry is in the French, Latin and English languages. It is very large and ornate. At the top is an extensive view of ruins surrounding a large court within which are seen, amidst elegant fragments of architecture, four explorers. The Seal of the Grand Chapter is

extremely elaborate. Three interlaced triangles display in their various surfaces the words "Wisdom, Strength, Beauty, Peace, Truth, Concord," with proper emblems.

—We have been requested to insert the following:

Wm. T. Miller, *alias* Wm. Turnbull, *alias* Waters. Age, about 25 years; height, 5 ft. 7½ to 8 in.; slender built; weight, about 125 to 130 lbs.

NEW YORK, March 26th, 1866.

To the W.·M.·, Wardens and Brethren

of.....Lodge, No.....

F.·A.·M.·.

BRETHREN:

At a SUMMONED Regular Communication of CRESCENT □, No. 402, F.·A.·M.·, held at their Rooms, No. 8 Union Square, this evening, Bro.· Wm. T. MILLER, of this Lodge, (whose likeness we hand you above, with a description of his person, and his *aliases, as far as known,*) was found guilty (after a fair and impartial trial) of the *grossest and most revolting adulteries and immoralities*, including a case of seduction, the *most heinous*, by the rules of our Fraternity, that *could be charged* upon a Master Mason. He was also found guilty of wilfully defrauding a Master Mason and others. Whereupon, by a *unanimous* vote, he was expelled from this Lodge, and from all the rights and privileges of Masonry. His offences have been so numerous and heinous, as to convince the Lodge that wherever he is, female virtue is in danger, particularly if he is allowed to use Masonry as a cloak to cover his evil designs.

We have, therefore, deemed it necessary and proper to send a letter of warning to such Lodges as he would be likely to visit.

He has lately resided in Chicago, but is now (March 26th, 1866) at St. Louis, Mo.

Please enter his name on your "black book," and keep this where it will be convenient for reference, should he make his appearance.

By order of the Lodge,

WM. Y. TAFT, *Secretary*.

N. B.—This communication is sent by permission of the M.·W.·Grand Master of this State.

—We have the Masonic theory of GIVING in Mr. Henry Loudon's lines as follows :

Oh ! the thrill of joy in giving,
Oh ! the secret, silent giving,
'Tis the veriest charm of living
To be giving, ever giving.

Heaven's first and choicest lesson
Is that we must learn to give ;
Give of labor, sweat, and heart-throbs,
Give of Life, if we would live.

Always holding, never giving,
Losing greatest, clutching least,
Is but gorging husks and siftings
When there waits a royal feast.

Giving most, thou most retainest ;
Giving least, thou shalt have naught ;
The wide world through be that great lesson,
" 'Tis more blessed," oftener taught.

When others cease do thou begin ;
Give sooner, more, and last of all ;
Give of thine earthly hopes the brightest,
Let them like the rain-drops fall.

Richest springs must waste their waters ;
Choicest flowers must cast their seed ;
Here blood becomes most precious
When 'tis spilt and heroes bleed.

Giving, give as thou receivest
What thou hast of earthly worth ;
If thou knowest the wealth of heaven,
Would'st thou hold the wealth of earth ?

Seek then for thy wealth in giving,
Joys of secret, silent giving,
For the veriest charm of living
Is in giving, ever giving.

—The Egyptians, in the earliest ages, constituted a great number of Lodges, but with assiduous care, kept their secrets of **Masonry** from all strangers. They wrapt up their mysteries in disguised allusions, enigmas, fables, and allegories; from whence arose our various obscure questions and answers, and many other mystic obscurities, which lead to the Royal Craft—the true sense of which are practised by thousands, though understood but by few. These secrets have been imperfectly handed down to us by oral tradition only, and ought to be kept undiscovered to the labourers, Craftsmen, and Apprentices, till by good behaviour and long study they become better acquainted in geometry and the liberal arts, and thereby qualified for **Masters** and **Wardens**.

THE TEN COMMANDMENTS.—An old author thus rhymes a divine truth:

“In heaven shall dwell all Christian men
That know and keep his biddings ten.”

To aid our young readers to remember these sacred “biddings,” we transcribe for their use the lines following, originally written in one of the registers of an old parish in England, by one Richard Christian, the vicar. They belong to the year 1689, and are written in the quaint spelling of the time, which, modernized, reads:

Have thou no other God but me;
Unto no image bow thy knee.
Take not the name of God in vain;
Do not the Sabbath day profane.
Honor thy father and mother, too;
And see that thou no murder do.
From vile adultery keep thee clean;
And steal not, though thy state be mean.
Bear no false witness, shun that blot;
What is thy neighbor's covet not.
Write these thy laws, Lord, in my heart,
And let me not from them depart.

—We are particularly requested by the brethren at Louisville, Ky., to insert the two following notices:

1st. Mrs. McMILLEN, aged about 60 or 65 years; has but one eye; her face is very much wrinkled. Claims to have been the wife of a M. M. and the daughter of a R. A. M. She procures her living by imposing on the fraternity and travels from place to place. She has clearly proven herself an impostor.

2nd. Mrs. ALICE DOOM, aged about 32 or 35 years, widow of Wm. S. Doom, from Missouri; has a little boy 6 years old; has the proper papers showing her husband to have been a member of Constantine Lodge, No. 129, Missouri. She has a too extended knowledge of Masonry in general to be honest in it. All are warned to beware of her.

—The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself dwelling in the great parental mansion of God; they still belong to me as I to them. As they are ever in my thoughts, so, perhaps, am I in theirs. As I mourn for their loss, perhaps they rejoice in anticipation of our reunion. What to me is still dark, they see clearly. Why do I grieve because I can no longer enjoy their pleasant society? During their lifetime I was not discontented because I could not always have them around me. If a journey took them from me, I was not therefore unhappy. And why is it different now? They have gone on a journey. Whether they are living on earth in a far distant city, or in some higher world in the infinite universe of God, what difference is there? Are we not still in the same house of our Father, like loving brothers who inhabit separate rooms? Have we therefore ceased to be brothers?

—In reply to the query, whether a Lodge U. D. can grant demits, that depends upon the terms upon which the Grand Master granted your Dispensation to organize the Lodge. If a Lodge U. D. may *affiliate* members, it may *demit* them. Every Grand Lodge has its own rule upon this subject, and no general decision would stand.

—Mr. A. Hitchcock, W. M., of Bigelow Lodge, No. 438, F. and A. M., Chicago, was presented in behalf of the members of the Lodge with the outfit of a Knight Templar, complete. The presentation was made by J. W. Clyde, whose remarks were feelingly responded to by the recipient.

—There is no man to whom Pope's lines apply with more directness than Wm. B. Hubbard :

——— "A firm, yet cautious mind;
Sincere though prudent; constant, yet resigned.
Honor unchanged, a principle profest,
Fixed to one side, yet moderate to the rest.
Filled with the sense of age, the fire of youth,
A scorn of wrangling, yet a zeal for truth;
A generous faith from superstition free;
A love of peace and hate to tyranny."

Cicero has also spoken of him :

"Ille vir, hand magna cum re, sed plenus fidei."

A TALL SWINDLER.

[Published by request of two Masters of Lodges.]

GALVA, May 7th, 1866.

Dear Sir : Will you insert a notice of the following swindler in the *Voice of Masonry*, for the benefit of the Fraternity. A man by the name of William S. Reed, a member of Ames Lodge, No. 142, Sheffield, Bureau Co., Ill., is traveling about under assumed names, borrowing money on the word of a Mason. His height is about 6 feet 3 in.; right shoulder stoops; carries his head a little forward; dark hair; weighs about 190 pounds. He was here February 20th, borrowed \$10, giving his name as George Reed, since which time he has visited Woodhull and raised \$25, and Altona, raising \$15, and giving his name as A. K. Reed. That we know of, and we have been informed that he raised \$35 in Kewana. Sometimes he has a girl with him whom he calls Lizzie Churchill. At times he claims to be collecting notes for some one, and at others to be buying grain.

JOSEPH SOPER,
W. M. Galva □, No. 243.

STANDARD NOTICES.

All correspondence of *THE VOICE OF MASONRY*, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's Large Monitor*, *Guide to High Priests*, and the brilliant series of works entitled "*Special Helps*," just issued, must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of *THE VOICE* is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having a large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand *at this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50; if ordered by mail, 20 cents must be added for postage. Address,

J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

THE VOICE OF MASONRY.

JULY, 1866.

WHO CARES?

The Illinois State Association of the "Congregational Church," lately assembled at Ottawa, Illinois, has reversed all its traditions of ecclesiastical independence, and thus falsified the very name it bears, by issuing a series of fulminations against Freemasonry. Reading the resolutions, of which there are four, and the long and tedious preamble by which they are foreshadowed, we confess to a sinking of the heart under the enquiry, Is, then, the world turning backwards? Here is a rehash of that insufferable and long-putrid stuff that filled the pages of 500 volumes, and the columns of 218 newspapers, which, from 1826 to 1836, launched their feeble shafts at Freemasonry! Has Joshua Bradley arisen again from his dishonored grave? Is Avery Allyn on the surface of the earth once more? Has Elder Bernard left the Baptist Church, which he has so long disgraced, with his action as well as clamor, to join the "Congregationalists" for the purpose of writing down Freemasonry?

It was once our misfortune, in the preparation of a series of Masonic works, to peruse the entire mass of "anti-Masonic

literature," with a view to analyze the matters of names, dates, and dispositions. Yes, we read John Quincy Adams' "Letters;" and Dana's "Review;" and Sheriff Sumner's "Epistle;" and — Yes, all of them; hundreds upon hundreds, of all sizes, colors, and degrees of malignity. We compiled, we condensed, we analyzed them. We shouted with rejoicing when we saw the end of them, and pitched the dirty works back into the pile from which they had been taken. We earnestly hoped and believed that we should never again come in contact with them. Avoiding "United Brethren" literature, and "Hardshell Baptist" literature, and "Roman Catholic" literature — three sorts of literature that conflict in everything except *hatred to Freemasonry* — we rationally hoped that our advancing years would not be disturbed with a further consideration of the infamous and diabolical stuff out of which anti-Masonry concocts its "literature."

But we are disappointed. Here it is again. Here are the well-known sentences: "A presumption against secrecy arises from the known fact that evil doers of all kinds resort to secrecy;" "in associations, secrecy may be resorted to for evil deeds; men may combine in associated societies to prey on the community, and the existence of such societies may be hidden. Counterfeiters, horse-thieves, burglars, may thus associate for wrong, in the deepest secrecy." "If for the sake of extending an organization, men are admitted of all religions — Pagans, Mahometans, Deists, Jews — and if, for the sake of accommodating them with a common ground of union, Christ is ignored, and the God of nature, or of creation, is professedly worshipped, and morality inculcated solely on natural grounds, then such worship is not accepted by the real God and Father of the universe, for He looks on it as involving the rejection and dishonor — nay, the renewed crucifixion — of His Son. As to Christ, He tolerates no neutrality. He who is not for Him is against Him. These principles do not involve the question of secrecy. They hold true of all societies, open or secret."

"If, on such anti-Christian grounds, prayers are framed, rites established, and chaplains appointed, ignoring Christ and His intercession, God regards it as a mockery and an insult to Himself and His church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted."

How natural all this sounds to us! It has been trilled over so often, by anti-Masonic tongues, that perhaps some of these "Congregationalists" believe it to be a part of the Bible itself. Here is some more of the same sort:

"Let us now apply those principles to the societies of Freemasonry, the modern mother of secret societies. Concerning these, we hold it to be plain:

"That they have neither science nor art to impart as a reward of membership. The time was when there was a society or societies, of working Masons, coming down from the old Roman Empire, and extending through the middle ages. These were societies of great power, and wrought great works. The cathedrals of the middle ages were each erected by such a corporation, and attest their skill and energy.

But these corporations of working Masons have passed away, and Masonry is now, even in profession, only theoretical. So far as this art is concerned, it is not even this. It does not teach the theory of architecture. The transition took place in 1717, after a period of decline in the lodges of working Masons. All pretences to a history back of this, or to any connection with Solomon, or Hiram, are mere false pretenses and delusion for effect. No art is taught, and no science is communicated by the system."

That, of course, settles the question. What the Pope of Rome, in his various *Tauri*, and the ecumenical councils, have failed to dispose of, is now quieted forever by this "Congregational" council of Ottawa! Read a little further, and then renounce Freemasonry forever!

"Practical ends, then, alone remain, and, in fact, the founders of the system avowed 'brotherly love, relief, and truth' as these ends. The cultivation of social intercourse is also avowed as an end by defenders of the system. But such ends as these furnish no good reasons for secrecy; nor is secrecy favorable to a wise and economical use of the income of such

bodies for purposes of benevolence. An open and public acknowledgment of receipts and expenditures is needed as a safeguard against a dishonest and wasteful expenditure of funds.

"Nor is this all. The secrecy of the order, taken in connection with the principle of hierarchical concentration, and with the administration of extra judicial oaths of obedience and secrecy, renders it, as a system, liable to great abuses in the perversion of justice, in the overriding of national law, and the claims of patriotism.

"But the most serious view of the case lies in the fact that it professes to rest on a religious basis, and to have religious temples, altars, and services; and yet is avowedly based on a platform that ignores Christ and Christianity as supreme, and as essential to true allegiance to the real God of the Universe. Its worship, therefore, taken as a system, is in rivalry to, and in derogation of, Christ and Christianity."

But we are keeping our readers too long from the appended "Resolutions." Here they are *seriatim*, a full quadrate of them:

"*Resolved*, 1. That in dealing with secret organizations, this Association recognizes the need of a careful statement of principle, and a wise discrimination of things that differ.

"2. That there are some legitimate concealments of an organized character — such as the privacies of the family and of business firms, the temporary concealment of public negotiations at critical stages, the occasional withdrawal of scandals which could only disturb and demoralize communities, and the secrecy of military combinations; nor are we prepared to totally condemn all private plans and arrangements to resist the machinations of the wicked.

"3. That organizations whose whole object and general method are well understood, and are known to be laudable and moral — such as associations for purely literary or reformatory purposes — are not to be sweepingly condemned by reason of a thin veil of secrecy covering their precise methods and procedure; yet we deem that outer veil of secrecy to be unwise and undesirable, inasmuch as it holds out needless temptations to deeds of darkness, and gives unnecessary countenance to other and unlawful combinations; and, whenever the act of membership involves an *unconditional* oath or

promise of submission, adhesion, and concealment, under all circumstances, that compact is a grave, moral wrong.

"4. That there are certain other wide-spread organizations—such as Freemasonry—which, as we suppose, are, in their nature, hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government; because, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Saviour, and of Christianity as the only true religion; because, while they are, in fact, nothing but restricted partnerships, or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men into confidential relations to bad men, and because, while, in theory, they supplant the Church of Christ, they do also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connections with such associations we earnestly advise the members of our churches, and exhort them, be ye not unequally yoked together with unbelievers."

Before closing this subject, which, though we have treated it in a strain of badinage, has, nevertheless, occasioned us serious pain, we remark upon the ingenuity with which these "Congregationalists" have dodged two points. It seems that these ministers themselves belong to the "Union Leagues" and the "Good Templars," both "secret societies" in the same sense of the term that Freemasonry is; therefore it was necessary to find two loopholes in the papal logic they were weaving against Masonry. This is one of them: "As a defence against known disloyal secret organizations, secret Loyal Leagues were rightfully resorted to as a means of united and concentrated action against organized disloyalty. And if, in resisting moral evils, secrecy gives power and advantage in devising measures to resist vice and crime, it is not sinful to resort to it."

And here is the other: "While we recognize the true devotion of members of temperance societies to the cause of temperance, and acknowledge and commend their active efforts to resist the progress of one of the greatest evils of the age, we yet cannot concede the wisdom or desirableness of a resort to principles and modes of action which tend to create a current toward other secret organizations not aiming at their ends, nor actuated by their spirit of temperance reform.

"We would exhort them, therefore, to persevere in good, and yet avoid not only the reality, but even the appearance, of evil.

We have but three comments to make upon all this:

1. It will be seen that while political societies, and temperance societies, are excused for purloining the customs and the badges of Masonry, yet Masonry itself has no excuse, no pardon. It is wrong, all wrong.

2. The statement that any persons make Masonry their religion is false. Millions make *morality* their religion; mere moralists, coming into Masonry, bring their morality with them; Christians coming into Masonry remain Christians still. We cannot recall one instance where a Christian lost his religion by attaching himself to the Masonic Order.

3. The great merit of Masonry, that for which these "Congregationalists," with an ignorance or a meanness for which they ought to be ashamed, give us no credit, is its intimate and charming *spirit of brotherhood*. There is nothing on earth (outside of consanguinity) comparable with the Masonic tie of brotherhood. This is *the attraction of Masonry*; not its claims of secrecy, or antiquity, or mystic rites. It is this which wins so many good men into its circle. Here is an allurement better, in this respect, than the church presents, and as long as it is so, Masonry will have its place. If the "Congregationalists" really desire the downfall of Masonry, let them overshadow our temple by the glory of their own. When that is done we will knock for admission at their door.

REVIEWS OF GRAND LODGE PROCEEDINGS—1865-6.

f [In this country, the Proceedings of Grand Lodges afford the best materials or a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

WASHINGTON TERRITORY, November 28, 1865. — Met at Olympia. The Grand Master's Address (Asa L. Brown) covers 7 pages. The peaceful contrast with the preceding year is thus adverted to: "When this Grand Lodge last met there was not a Masonic jurisdiction from the Potomac to the Rio Grande, where the rays of the rising sun did not illumine scenes of war, carnage and human misery; where his golden sheen was not reflected 'from frowning parapet and fortress grim,' from cities of tents in geometric order spread, and serried ranks of glistening bayonets; where every effort and power of science, human ingenuity and endurance were taxed to the utmost extreme to maintain the political principles which either side had espoused."

The controversy with the Grand Lodge of Oregon, with which the readers of the VOICE were made acquainted last year, has this allusion: "Our jurisdictional controversy with the Grand Lodge of Oregon has not materially changed since our last Grand Communication. It is with extreme regret that I feel myself under the necessity of stating that the conciliatory and compromising overtures made by this Grand Lodge, although earnestly and ably seconded by Grand Master McCracken in his address, were not met and treated in the same spirit in which they were made, but the resolutions adopted by the Grand Lodge of Oregon are of that well-digested, diplomatic character which renders it highly probable

that no fraternal arbitrament of the question, by disinterested parties, will ever be agreed to by that Grand Lodge. A full report of the matter will probably be made by the committee of conference appointed last year, and I have only to add that I hope this Grand Lodge will calmly and considerately take the matter under consideration, and if no other alternative appears, patiently submit to the arbitrament which time will eventually bring, which will solve the *principle* for which we are contending, which, from the nature of the case as it stands at present, is all that we desire."

NORTH CAROLINA, December 4-6, 1865.—Met at Raleigh. The Grand Master's Address (John McCormick) covers 3 pages. He says but little as to business; he had had many difficulties and perplexities to encounter in the discharge of his official duty. The address closes with the following paragraph: "Let each brother ask himself the question: have I studied the hidden beauties and excellencies of the Order? Have I explored the history and traced out the origin and erudite meaning of the symbols? Or have I supinely rested, content with the knowledge I received at the pedestal? If so, you are not prepared to find in our royal art those lessons which adorn the path of life, and cheer the bed of death. But, my brother, if you have ever felt a desire to cultivate the internal philosophy of Masonry, advance in those rarely trodden paths; the *labor* of such a pursuit is itself *refreshment*, and the reward great. Fresh flowers will bloom at every step, and the prospect on every side is so filled with beauty, that, ravished at the sight, you will rush on from fact to fact and from truth to truth, until the whole science of Masonry lies before you, invested with a new form and sublimity. 'As the eye is not satisfied with seeing, nor the ear filled with hearing: as hunger and thirst, though they are daily gratified, daily return,' so the desire of knowledge, though it is delighted with the discovery of every new truth, yet still seems to

yearn after somewhat further — after a higher perfection — after a happy hereafter, that we may be perfect in knowledge — that we may be fully enlightened. Then our speculations become more than a pleasing amusement, by being also a mental improvement — a practical benefit to others as well as ourselves. The Mason, in working out the problem of his mission, ‘walks onward, ever onward, to the goal of perfection, is never *off*, but is constantly advancing *from* lower to higher, always traveling out of the sphere in which he is, onward and upward to a better—the ‘*point within the circle*’ being his aim.”

A resolution was adopted that “those Lodges represented at this Communication, who may have failed, on account of the presence of the Federal army, to make their regular returns, shall have their dues remitted.”

The Grand Secretary’s Report is full of congratulations at the return of peace. He says: “Not doubting but we are all believers in the truths of an unerring Christianity, we should, with grateful hearts, return our warmest thanks to that Almighty Being who rules the destiny of nations, for the return of peace, and the termination of the bloody and disastrous war in which we have been so recently engaged. The rattling of musketry, the sound of the bellowing cannon, and the trampling of the horseman have ceased to excite and alarm us.

The shock of arms and the shout of battle are no longer heard in our land, “swords have been beaten into ploughshares, spears into pruning hooks,” and peace, good order and tranquility have been substituted for bloody strifes and conflicts, and we are again permitted to dwell in our homes, undisturbed and free from all harm and danger.”

The announcement of the publication, at Raleigh, of a Masonic journal called “The Key-Stone,” by Bro. W. B. Smith, elicited the following resolutions:

“*Resolved*, That this Grand Lodge hails with pride and joy this laudable effort to diffuse Masonic knowledge.

“Resolved, That this Grand Lodge does most cordially recommend the Key-Stone, a monthly magazine, to the favorable consideration of the fraternity of this State and the Union.”

A series of resolutions, preceded by a long preamble, concerning Negro Lodges, are spread upon the minutes, which, as they are based upon a total misconception of the case, (as we showed in a recent number of the *VOICE*,) we will pass over.

The death of the Junior Grand Warden, Bro. D. H. Stephenson, having been announced, the Grand Lodge adopted a tribute of respect in which this fitting sentiment is found: “Our departed brother having imitated the example of the celebrated artist, whose place he filled so acceptably in this Grand Lodge, we fain would twine a wreath of acacia around our fallen column, in token of our appreciation of his Masonic abilities, and of our hope that on the resurrection morn our bodies shall be raised, incorruptible as our souls, and bloom in eternal spring.”

The action of this Grand Lodge, concerning a plan for a National Masonic University, has already been explained in our paper.

TEXAS, June 12-15, 1865.—Met at Houston. The Grand Master's Address (J. R. Giddings) covers 7 pages. Concerning the Mission of Masonry he says: “It is peace, and it has ever been most prosperous in times of peace; still it is cause of much congratulation to every Mason, that amid the convulsions of war, while the very foundations of society are being overturned, that within our own peculiar jurisdiction, peace and harmony prevail.

“I am not informed of any dissensions or divisions which threaten to disturb the harmony of the Craft. In these times of turbulence and civil commotions, I deem the present a proper occasion to call the attention of the Craft to some of those ancient charges which point out our duty as men and

Masons. 'A Mason is bound by his tenure to be a peaceful citizen, subject to civil power wherever he resides and works, and is never to be engaged in plots and conspiracies against the peace and welfare of the nation, nor behave himself undutifully toward inferior magistrates, to obey the moral law—to be good men and true—men of honor and honesty,' whereby Masonry may be the center of union and the means of conciliating persons who must otherwise have remained at a perpetual distance. A strict observance of these ancient charges, consecrated by time, will command both public and private esteem. Good order, and the observance of just laws, are essential to the well being of society, while anarchy and misrule are destructive to all social interest."

A Convention of brethren had been held at Houston, May 16, and another at Austin, May 26, whose sentiments the Grand Master cordially approves, and "recommends the same to the cordial consideration of all good and true Masons within our extensive jurisdiction. Let every brother labor to procure order, enforce a strict observance of the laws; to cultivate friendship, to relieve the distressed, and practice that charity which is the crowning virtue of our order."

He had granted Dispensations to seven Lodges, amongst them four military Lodges, attached respectively to Webb's Battalion, Timmons' Regiment, Watson's Regiment, &c. Many of the Texas Lodges had suspended work; of these he says: "I cherish the hope that on the return of peace most of these Lodges will be able to resume work, and enter again upon their noble mission of diffusing light and knowledge and dispensing charity. And that the sacred fires will be again rekindled upon our altars, and prosperity will rebuild our dilapidated temples.

"The collection of all fees and dues, for the last four years, in currency, has proved ruinous to our finances. We now find our treasury empty, at a time when the calls for charity are most numerous and urgent. The experience of the past

few years should admonish us to return to the Constitution, and receive, in future, nothing but lawful currency."

The following paragraph is forcibly expressed: "The conferring of degrees does not always make Masons. A knowledge of the sublime principles upon which it is founded, of the moral obligations which it enjoins, and of the practical duties which it inculcates, are absolutely requisite to form the true and accomplished Mason. Brethren, let us cultivate fraternal feelings, the sure bond of our union, for every good and useful purpose; practice charity — such an illustration of that virtue, which Masonry regards as the greatest of all, is worthy of being inscribed in letters of gold upon the walls of every Lodge, and deeply engraved upon the heart of every Brother as with a pen of steel."

The Deputy Grand Master's Report (Robt. M. Elgin) describes more in detail the proceedings of the two Conventions to which the Grand Master referred. He says of the Austin Convention: "It was convened not for the purpose of taking part in, or directing any political movement, or to throw into the already excited community a new element for discussion and division, but simply to call the attention of the brotherhood to the high duty devolving on each of us to patiently submit to the authorities that be; to 'render unto Cæsar the things that are Cæsar's, and unto God the things that are God's; to 'be quiet and peaceable,' and to throw the weight of his influence to maintain law and order, as well as to arouse the fraternity to the exercise of an active benevolence in relieving the wants of the many made destitute by the condition of affairs in our country, and to encourage a tolerant and charitable spirit towards each other on all occasions. It is believed that the meeting was not without good effects, and that every Mason returned to his home with a higher veneration for an order that, in time of peace or war, of quiet and prosperity, or of turmoil and trial, is always the same;— teaching us 'to regulate our actions by the dictates of

reason; to follow the holy precepts of the Bible,' and 'to circumscribe our actions and keep our passions within due bounds.'"

The Grand Secretary's Report shows a balance of money in hand of \$10,498 utterly worthless, as being in Confederate script.

Concerning the *status* of brethren made in military lodges, the following resolution was adopted:

Resolved, That all Master Masons, Fellow Crafts, and Entered Apprentices, who may have received the degree in any traveling Lodge, shall be considered as being released from all connection with the same; and any Lodge working by virtue of Warrant or Charter from this Grand Lodge, shall have permission to affiliate, or confer additional degrees upon any such applicant, within their constitutional jurisdiction, if in all other respects found worthy the same, as if they had been regularly demitted, or had the written consent of the Lodge to which they originally belonged."

—The following, according to the *Monde*, is the Masonic obligation:—"In the name of the Supreme Architect of the World, I swear that I shall never reveal the secrets, signs, touches, words, doctrines, and usages of the Freemasons, and that I shall observe an eternal silence with regard to them. Should I prove false, I submit to the following punishment: that my lips be burned with red-hot iron, my hand severed, my tongue torn out, my throat cut, and my body suspended in a Lodge during the time that a new Brother is being admitted, in order that my treachery may be branded, and my example serve as a terror to others; that my body be then reduced to ashes and flung to the winds, so that the memory of my treachery may utterly perish."

WASHINGTON'S MASONIC APRON.

Grand Master Holmes, in his Address in New York on Thursday, made the following interesting statement :

"Some months ago I received a letter from a friend, in which he stated that an original Masonic letter, written in 1782, by our illustrious brother, George Washington, and a lock of his hair, were in the possession of a lady who resided in this State. I subsequently went to the residence of General Ward, at Sing Sing, where I saw these very interesting relics. Two brethren, from the Grand East of Nantes, had written a very flattering letter to Washington, and presented to him a highly ornamental sash and Masonic apron. Washington replied from his headquarters at Newburg as follows :

"STATE OF NEW YORK, Aug. 10, 1782.

"*Gentlemen :* The Masonic ornaments which accompanied your brotherly address of the 23d of January last, though elegant in themselves, were rendered more valuable by the flattering sentiments and affectionate manner in which they were presented. If my endeavors to avert the evil with which the country was threatened by a deliberate plan of tyranny, should be crowned with the success that is wished, the praise is due to the Grand Architect of the Universe, who did not see fit to suffer his superstructure of justice to be subjected to the ambition of the princes of this world, or to the rod of oppression of any power upon earth. For your affectionate vows permit me to be grateful and offer mine for true brothers in all parts of the world, and to assure you of the sincerity with which I am Yours,

GEO. WASHINGTON.

"Messrs. Watson and Cassoul, East of Nantes."

The apron referred to is now at Alexandria, Va., in possession of Washington Lodge, No. 22, and is kept in the box which contained the Lafayette apron, the latter being in possession of the Grand Lodge of Pennsylvania."

A MASONIC MEDAL.

DESCRIPTION.—At the centennial celebration of the Grand Lodge of England, by which G. L. a regulated Lodge government, a Constitution regulating Grand Masters and Grand Officers, and the basis of English Masonry, according to the English Constitutions, was first agreed on July 2, 1717, the three Lodges of Dresden—The Three Swords, The Golden Apple and Astrea—assembled under the orders of the Grand Lodge of Saxony, to celebrate the commemoration of that event. On this occasion a medal was struck by the mint engraver, Kruger, at Dresden, of which but a few copies in silver, bronze and plaster of Paris, were made and distributed amongst a few Lodges.

On the front side is a Globe overlying the three Grand Lights—the Phoenix of Masonry, its head surrounded by rays—for only once in a century does this miraculous bird of antiquity return, and it aforesaid was used under the Roman Emperors to signalize grand secular celebrations. It stands on the Grand Invisible Lodge that stands on the Globe now, where a century hence will spread over the whole surface. The inscription (omitted in our copy) is in German. “A second Phoenix, encircling the globe, rises every century, out of the three lights of Masonry.” On the reverse are three lines from an effusion by Bros. Von Nostitz and Fanckendorf, late Grand Masters of the G. L. of Saxony, the burden of which is, “That the holy, save itself, undivided and uninjured, shall bind east to east in sacred chain.” The fraternal chain is expressed by a border of grasped hands and close love-knots.

THE TEAR AND THE SMILE.

The tear for friends departed,
The faithful and true-hearted,
Cast midst the rubbish of the silent grave,
Is changed to smiles of pleasure
When trusting that our treasure
A glorious Resurrection-Day shall have.

NEGLECT OF GRAND VISITATION.

Among the many causes which have operated to reduce, as it were, the standard of Masonic principles among the Craft, there is, perhaps, no single cause which has exerted a greater influence than the neglect of the Grand Officers to visit and instruct the Lodges, thereby encouraging them to raise their standard of work high, and lead them to seek for and practice the moral principles of our institution.

Is it reasonable to expect from a Lodge that has not been visited for years, perfect work—in some Lodges which have been in operation two or three years, and have not received an official visit from a Grand Officer since the installation of their first W. Master, and he was, perhaps, a novice, having the reponsible duties of his office to learn, and that without a competent instructor, or one duly authorized?

To such an extent has this prevsiled in some sections of our country that some Masters are so imperfectly qualified in the lectures and charges that they are driven to the expediency of postponing them to a future occasion, and so, gradually falling into a disuse of them. The result is, the work of such a Lodge becomes gradually imperfect, and its members are not able to work their way into strange Lodges, from defective instruction, when there is no voucher at hand.

Is this as it should be? Certainly it is not, and the remedy at once suggests itself—let it be applied where needed and the result will be welcomed by all.

Let the Lodges look to the proficiency of the applicant for the second or third degrees in the preceding one, and we shall soon see a marked difference in the work wherever this is attended to.

SPIRIT OF THE MASONIC PRESS.

The Masonic Press, a monthly journal, review and chronicle of Freemasonry and its kindred subjects. Edited by Matthew Cooke. London.

We observe the announcement of this work, and having the high reputation of Brother Matthew Cooke, both as an antiquary and a Masonic writer, we call attention to it for the benefit of those who desire to see an English Masonic periodical. The leading feature in this publication will be "a thorough conservative reform in all branches of Freemasonry, because there are numerous abuses—accumulated more especially during the last half century—which loudly call for redress, and these evils will be unflinchingly and persistently opposed in the *Masonic Press*, until they, or it, cease to exist."

Washington and his Masonic Compeers. By Sidney Hayden. Illustrated with a copy of a Masonic portrait of Washington, painted from life, never before published, with numerous other engravings. New York Masonic Publishing and Manufacturing Company. 1866. 12 mo., pp. 407.

We have long known that this work was in preparation. Many years ago we met the industrious antiquary prying among out-of-the-way deposits for materials for it. Having given him *encouragement* then, we now give him, in the strongest sense of the term, *approbation*, and say without preamble or hesitation, that this is the most readable, as it assuredly is the only reliable, biographical work of a Masonic character ever issued in this country. Brother Hayden, a modest, diffident man, physically in ill health, pecuniarily not at all able to afford the great time and labor he has given to Masonic pursuits, may, nevertheless, say, pointing to this volume, and with more truth than Horace,

"Exegi monumentum * * *"

The first 230 pages of this volume are devoted to the Masonic history of Washington. They give absolutely everything that is reliable upon the subject, and Bro. Hayden has worked up his materials in a style that places him among the best writers of the day. We opened the book intending to give a few leisure moments to its perusal, but its fascinations held our attention to the neglect of everything else.

Following the life of Washington, he gives us sketches of Henry Price, William Johnson, John Johnson, Peyton Randolph, Edmund Randolph, Benjamin Franklin, William Franklin, David Wooster, Pierpont Edwards, Jabez Bowen, William Barton, John Sullivan, James Jackson, William R. Davis, Richard Caswell, James Milnor, Samuel Seabury, Rufus Putnam, Aaron Ogden and Mordecai Gist. Of these the portraits of 15 are given.

We cannot, with our present space, present extracts from this valuable publication. Suffice that we recommend every brother and every lodge to secure a copy.

The price is \$2.50, and if the amount is sent to Brother Sidney Hayden, at Waverley, N. Y., he will pay the postage on the book and forward it promptly by mail.

A LITTLE NAUGHTY.

A Grand Lodge official in Maine reports that certain Lodges under his care had been acting "a little naughty." They had indulged in internal trouble, and some of them had allowed themselves to forget the use of the compass. The result is that they are in a low state, "all down by the cold streams," (whatever that means.) "They have got to begin at the outer door and work their way along again, going over the ground they have once trod, learning again the use of the implements, especially the Trowel." He adds that if any of these reculant craftsmen ask him how they shall be saved, he will point them "up Jacob's Ladder."

THE MASTER'S MONTHLY CHARGE TO HIS LODGE.

[This series, prepared by one of the most experienced writers of the age, will be continued through the twelve issues of this volume. It will be found admirably written for the Worshipful Master to read from the East, being in length well proportioned and in matter plain, pointed, brotherly, and earnest.]

THE MASTER'S CHARGE AT THE AUGUST MEETING OF THE LODGE.

BROTHERS :

To know how to choose proper *material* for our Masonic edifice is, indeed, a rare and valuable gift. It is in the selection of *material* that our Lodges so frequently fail; and a mistake in this matter is likely to be fatal to the prosperity of the Lodge. Let us ever keep in mind, my brethren, that as they who sow imperfect seed insure for themselves a scanty crop, and as they who build their houses of rotten timber insure its speedy decay, so the Lodge that admits into its membership unworthy materials insures for itself infinite difficulties, an unhappy history, and a disgraceful ending.

The ancient constitutions prescribe our duty in the selection of materials, by designating several classes of persons who, in all ages, have been rigidly excluded from the pale of Masonic association. Among these are young men under age, aged men past the period of mental soundness, disbelievers in the existence of God, and men having no settled religious principles. These latter were designated, in the olden time, by the significant title of "irreligious libertines." All these four classes are so clearly expressed, in their very names, that no further description is called for. It is easy to see why

they are excluded, and equally easy to foresee the evils that would result from their admission. To those who do not believe in the existence of a Supreme Being, the Ruler and Governor of the earth, no obligation would be binding; while those who, pretending to believe in God, yet scoff at his laws, and profane his most holy name, add hypocrisy and falsehood to their infidelity, and are thus doubly and triply unfitted for our society.

To these four classes are added "madmen," "fools," &c. "Madmen" are those who have once enjoyed mental health but by accident, disease, or the effects of old age, have lost it. "Fools" are idiots, to whom the richest of earthly blessings—a sound mind—has been denied.

But while barring our doors with firmness and fortitude against these six classes, let us remember that there are other persons whose faults equally render them unfit for the pure workings of Freemasonry. Amongst these I may specify *the slanderers*, for they produce the most despicable of vices; *the idle*, for they are nigh the source of all mischief, idleness entailing poverty and depravity upon their unhappy subjects; *the intemperate*, for intemperance is the fruitful mother of disease and vice. These three classes, the *slanderers*, the *idle* and the *intemperate*, can never be worked up, successfully, as materials in the Masonic edifice. The attempt has often enough been made, and always with disaster to the Lodge and to the Order.

There are some brethren whose benevolent hearts are more active than their heads, who, in the spirit of philanthropy, persist in introducing persons into the Order in the hope of improving them, and rendering them eventually fit for its work. This is a vain hope. It is rarely the case that Masonry makes of a bad man a good one; the probabilities are much greater that the membership itself will be infected with the peculiar faults thus introduced among them, and that the moral standard of the whole Lodge will be lowered thereby.

It is a good and safe rule to ask ourselves, concerning an applicant, Am I willing to give him my personal confidence; to introduce him to my family; to confide in him those secrets which involve my safety and happiness? If *yea*, then he is a worthy subject for the Lodge. If *nay*, it is safer to deny him membership.

MASONIC CENTENNIAL.

The Centennial Anniversary of St. Patrick's Lodge, No. 4, F. & A. M., took place at Johnstown, Fulton county, Wednesday, May 23d, 1866. The Fraternity was represented by ten Lodges, Royal Arch Masons, and Utica Commandery, No. 3, Knights Templar, and the line was one of the most imposing that was ever witnessed in Central New York, numbering nearly 1,000 Masons. The procession formed in Kennedy Hall, and proceeded to the house built and occupied by Sir William Johnson, where a brief history of St. Patrick's Lodge was given by W. M. Daniel Cameron, showing that the warrant was granted on the 23d of May, 1766, and for seven years the meetings were held at the ancient residence of Sir Wm. Johnson. The orator was John L. Lewis, G. G. H. P. of the G. G. Chapter of the United States. The address was historical in its character, and traced the institution of Masonry from the earliest settlement of the country to the time of issuing the warrant above referred to.

The jewels worn by the officers of St. Patrick's Lodge were the identical ones procured and in use when the Lodge was first organized. They compare favorably with those worn at the present time, and some of them are of superior style and workmanship. The history of these jewels formed an important feature of yesterday's commemoration. During the war of independence they came into the possession of one of the tribes of the Five Nations, and were carried by them to Canada when they emigrated thither, and retained in their custody many years. Through the efforts of members of the Fraternity, they were reclaimed, and well may their present owners feel peculiar pride in possessing so unique and valuable mementoes of the past

ST. JOHN'S DAY THIS YEAR.

A very general attention was given, the past month, to the celebration of the "natal" of St. John the Baptist. We cannot name a hundredth part of the places where the gavels rung, jewels gleamed, and the words of the Craft were spoken. We instance two or three:

At *Kankakee, Ill.*, addresses by Bros. C. C. Pomeroy and J. M. Whitehead, D. D. At *Elgin, Ill.*, address by Rev. R. St. John. At *Cedar Rapids, Iowa*, address by Dr. Robert Morris. At *Hopkinsville, Ky.*, address by John P. Kitter. At *New Albany, Ind.*, address by Thos. R. Austin, LL.D. In our next we will endeavor to find space for further notices and more extended allusions.

KNIGHT TEMPLARS.

What the ceremonies of the K. T. Lodge we of course cannot say, they are hidden in an obscurity fathomless by ordinary mortals, or even ordinary Masons. But we do know that their gorgeous "uniform" (military phrases are permissible in this age) is wonderfully suggestive. The "Red Cross Knights" whose stalwart arms and brave hearts were so efficient in guarding the path of the mediæval pilgrim to the tomb of the Savior, their knightly deeds, their acknowledged prowess, before whom even the fearless robber stood appalled, were worthy ensamples for the imitation of the noblest of our own day. 'And so the Templars of this age, one of the topmost courses in the great Masonic structure, most illustrious members of the great confraternity, being named after the errants of old, are understood to emulate their virtues. No Saracen now disputes the path to the holy places, no one interferes with the liberty of travel in the rear of the iron horse, or over the trackless deep; but the antitypes of these conditions are with us, and the problems of society are even of deeper moment, their solution more nearly concerning the happiness of the individual and the destinies of his race.

The cross, alike the emblem of faith, of charity, and of suffering, and the jeweled sword, the pledge of bravery and the symbol of the old chivalric spirit, speak for their bearers that they are willing to fight and to suffer in the case of humanity. Nor is theirs a vain boast; their trappings are not mere gewgaws; the insignia of ancient days are not worthless relics, but the souvenirs of virtue which those who bear their name in modern times aim to emulate, ministering to the wants of the needy, pouring oil into the wounds of the suffering, whispering words of consolation and cheer to the broken-hearted, and increasing in every way, as much as may be, the sum total of happiness of the species.

It is a rich feast of the imagination to launch the fancy out toward the hidden past, to trace out in the dim twilight of mediæval memories the spots which here and there exist to tell where once our forefathers thronged along the pathway of existence, and to reproduce, with all the exuberance of a well cultivated ideality, the track of their progress, with all the accessories and surroundings. The sober facts of the olden times, tinged with romantic hues in the mellowing light of tradition, refracted in a thousand ways in its passage through the lenses of prejudice and memorial prisms, form a dreamy haze of objectivity in which reality is indefinable, and only the play of fancy can distinguish the integrals of the mass and eliminate from it shapes and objects. The facts of the dark ages, like the bits of glass lying about promiscuously in the base of the kaleidoscope, are susceptible of being worked up into almost any figure by a mere turn of the well, which, whether languid or vigorous, is equally efficient, provided that the reflective multiplying power be there. We thus make of the knightly era a period of gloomy tyranny, a reign of super-arcadian happy simplicity, or a succession of scenes of gorgeous splendor, scarce rivaled by the products of Arabian enchantment, or the visions of the opium eater; any of these just according to the fancy of the moment; in either light the story of the epoch is one of absorbing interest, and as we look back upon the deeds of those whose bones now repose 'neath the dust of centuries, and follow them in their wanderings, or stand aloof from the merry peal of their revelries, we lose a great measure of the respect which our latter-day civilization and comfort has absorbed to itself, in the fascinations of the sounds and scenes thus weirdly conjured up. We may have gained much in these senior ages of the world's

history, but an educated comfort has been gained at the expense of the enthusiasm of the tourney. We have bid adieu to heraldic pomp, and the chivalric spirit seems fading out from our matter-of-fact minds. Only in the midst of such organizations are these grandees perpetuated, and they become doubly dearer to the observer of the past as its lines fade away into darker dimness with each succeeding year, leaving only the bas-relief of the society to memorize the fact of their existence.

A MISERABLE TAIL.

What a miserable botch somebody made of it in putting the following verse as a *tail* to Burns' immortal ode—

“Adieu ! a heartwarm, fond adieu.”

Yet it has been inserted in a number of the Masonic publications as a veritable production of Robert Burns. It is a regular specimen of machine poetry. Read it :

And you, kind-hearted sisters fair,
 I sing farewell to all your charms,
 Th' impression of your pleasing air
 With rapture oft my bosom warms.
 Alas ! the social winter's night
 No more returns while breath I draw,
 'Till sisters, brothers, all unite,
 In that grand Lodge that's far awa'.

Bro. Sir H. L. Bulwer, Prov. G. M. of Turkey, having resigned the embassy at the Sublime Porte, has quitted Constantinople in a very infirm state of health. The new ambassador not being a member of the Craft, Sir Henry has addressed a letter to the District Grand Lodge, stating that he has left the district in charge of Bro. Hyde Clarke, the D. Prov. G. M., who has administered the province from its foundation, with full powers. In so doing, Sir Henry expresses his confidence in the qualifications of the D. Prov. G. M.

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Records send us their published proceedings, directed "Voice of Masonry, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

Texas Grand Lodge. Elected 1865. Robert M. Elgin, G. M.; Richard Duglass, D. G. M.; A. M. Gentry, G. S. W.; P. C. Tucker, G. J. W.; James Sorley, G. Tr.; G. H. Bringhurst, G. Sec'y.

North Carolina Grand Lodge Elected 1865. Edwin G. Reade, G. M.; J. M. Happoldt, D. G. M.; R. W. Best, G. S. W.; John Nichols, G. J. W.; C. W. D. Hutchings, G. Tr.; Wm. T. Bain, G. Sec'y.

New Jersey Grand Council. Elected 1865. John R. Terry, G. M.; C. Bechtel, D. Ill. M.; Ludlow Allen, G. Ill. M.; M. Higginbotham, G. P. C. W.; C. H. Leonard, G. Tr.; Thos. J. Corson, G. Re.

New Jersey Grand Chapter. Elected 1865. J. C. G. Robertson, G. H. P.; Geo. W. Claypoole, D. G. H. P.; Israel Baldwin, G. King; Sam. Stevens, G. Scribe; J. P. Nelson, G. Tr.; J. Woolverton, G. Sec'y.

Massachusetts and Rhode Island Grand Commandery. Elected 1865. Charles H. Titus, G. M.; Wm. W. Baker, D. G. M.; Thomas A. Doyle, G. Glo.; Benjamin Dean, G. C. G. Wm. S. Studley, G. Prel.; Wm. Parkman, G. Tr.; Solon Thornton, G. Rec.

New York Grand Chapter. Elected 1860. Horace S. Taylor, G. H. P.; Seymour H. Stone, D. G. H. P.; R. H. Williams, G. K.; Joseph B. Chaffee, G. S.; Wm. Seymour, G. Tr.; John O. Cole, G. Sec'y.

Maryland and District of Columbia Grand Chapter. Elected 1865. James G. Smith, G. H. P.; R. A. Holmes, D. G. H. P.; W. G. Parkhurst, G. K.; F. Woodworth, G. S.; F. Fickey, Jr., G. Tr.; W. Morris Smith, G. Sec'y.

Indiana Grand Chapter. Elected 1865. Thos. Pattison, G. H. P.; Thomas Newby, D. G. H. P.; Hugh Hanna, G. K.; R. J. Chesnutwood, G. S.; Charles Fisher, G. Tr.; Wm. Hacher, G. Sec'y.

Indiana Grand Council. Elected 1865. Eden H. Davis, G. M.; Thos. Newby, D. G. M.; Thomas Pattison, T. I. G. M.; P. H. D. Bandy, G. P. C. W.; Chas. Fisher, G. Tr.; William Hacher, G. Rec.

Delaware Grand Lodge. Elected 1865. John A. Nicholson, G. M.; Dan'l McClintoch, D. G. M.; Willis Holden, G. S. W.; J. H. B. Mustard, G. J. W.; Wm. W. Lesley, G. Tr.; Henry F. Pickels, G. Sec'y.

Tennessee Grand Chapter. Elected 1865. John Frizzell, G. H. P.; M. Whitten, D. G. H. P.; J. J. M. Comegys, G. K.; J. L. Strickland, G. S.; W. H. Horn, G. Tr.; Charles A. Fuller, G. Sec'y.

Tennessee Grand Council. Elected 1865. W. Maxwell, M. P. G. M.; Sam. Henderson, I. D. G. M.; A. S. Currey, I. G. P. C. W.; W. H. Horn, G. Tr.; Chas. A. Fuller, G. Rec.

Tennessee Grand Commandery. A. S. Underwood, G. C.; Jno. McClelland, D. G. C.; J. Huntington, G. Glo.; John Zent, G. C. G.; A. J. Mahan, G. Prel.; W. H. Horn, G. Tr.; Chas. A. Fuller, G. Rec.

Canada Grand Lodge. Elected 1865. Wm. B. Simpson, G. M.; A. A. Stephenson, D. G. M.; Alex. S. Kirkpatrick, G. S. W.; Marcellus Crombie, G. J. W.; Henry Groff, G. Tr.; Thos. B. Harris, G. Sec'y.

Nova Scotia Grand Lodge. Elected 1866. H. Davies, M. D., Grand Master; William Taylor, D. G. M.; Robert J. Romans, S. G. W.; A. K. Mackinlay, J. G. W.; William Garvie, G. Tr.; C. J. Macdonald, G. Sec.

IN MEMORIAM.

[Under this heading will be inserted the names of deceased Brethren, with brief extracts from Obituary Notices, when communicated to us. We solicit from our readers early intelligence of the deaths of Masons, with age, affiliation, and day of decease.]

His work was not done, yet his column is broken,
Mourn ye and weep, for ye cherished his worth;
Let every tear-drop be sympathy's token—
Lost to the Brotherhood, lost to the earth.

Adams—Bro. William H. Adams, Grand Secretary of Pennsylvania, whose death we announced in our last, was made the subject of a Lodge of Sorrow, Feb. 27.

A "Lodge of Sorrow" is of very rare occurrence in Philadelphia. At it the dignitaries of the Order, together with all the companions of the deceased, unite in testifying to his virtues, lamenting his loss, and urging each other to profit by his good example. All the pomp of ceremonial for which the Order is so celebrated is employed in making the services solemn and impressive, and music, both vocal and instrumental, adds to the solemnity.

The Lodge was held in the Grand Lodge room at the Masonic Hall, in Chestnut street, Philadelphia, and was conducted by William J. Kelly, Worshipful Master of Washington Lodge. Hundreds of Masons were present, among them many of our most eminent and influential citizens. The instrumental music, consisting of an orchestra of forty pieces, was under the direction of Professors Cunningham and Rutter, and the vocal music under direction of Prof. Aaron Taylor. Of course none but Masons were present, and all who took part were connected with the Order.

After opening the Lodge in due form, William B. Reed, Past Master of Washington Lodge, offered a series of resolutions commemorative of the virtues of William H. Adams,

and expressing deep sorrow at his loss. They were seconded by Henry J. White, of Jerusalem Royal Arch Chapter, and were adopted. The Master of the Lodge then began the ceremonies by requesting the Chaplain, Rev. Robert A. Pattison, to offer up a prayer. After the prayer there was music, and then selections of Scriptures were read.

For fully half an hour the Masonic ceremonies continued, solemn music interspersing the exhortations of the officers, as one after another the great lights of Masonry were extinguished in testimony to the sorrow all felt for the dead. The members present then formed in procession to pay the last Masonic honors at the tomb of the deceased. This tomb, reared in the Lodge room, was beautifully decorated with natural flowers. The scene, as the hundreds present performed the last sad honors—the lights darkened—the orchestra playing a solemn dirge, was impressively grand. When the ceremony culminated, and each Mason laid the evergreen upon the tomb of the dead, many dropped a tear, so deeply were they affected.

Then followed the exhortations to profit by the good example of the deceased, and anthems swelled in glory to God for his goodness. As the ceremony proceeded the lights were re-lit to show that the mourning was ended, and after all was over, the Chaplain announced "The Will of God is accomplished. Blessed be the name of the Lord."

An interesting eulogy upon the deceased was then pronounced by Samuel C. Perkins, Esq., the Grand High Priest of the Grand Chapter of Pennsylvania, after which the large assemblage dispersed, much affected by the ceremony through which they had passed. The great excellence of the music, both vocal and instrumental, added very much to the interest of the occasion.

Hunt.—J. Parmelee Hunt, Master of Lamoile Lodge, Fairfax, Vt., died Sept. 15, 1865.

He died in the midst of his brethren and was buried by

them. Made a Mason in 1861, he had been advanced to the East because he was worthy ; he was an uncommonly active and kindly efficient member of society ; he loved his fellow man because he was a man ; he loved to relieve human suffering, and he sought it out where the community are most likely to pass it by ; modest, he steadily refused office except in the Lodge, even his family was little aware of how large a circle he was a favorite and how sincerely he was beloved till his fearful sickness. And when he had passed away came the last tokens of respect to be paid to his memory ; the people were all there. Not many at three score and ten have so large a circle of sincere mourners, especially among the lowly, as has Brother Hunt at thirty-two.

Leopold.—King Leopold I, of Belgium, died recently, aged 75 years.

The remarkable good fortune of this gentleman from being a prince of small expectations to becoming one of the most honored monarchs of Europe is too well known to call for comment here. From the *Irish Times* of Jan. 14, we make an extract that will interest masonic readers :

His late Majesty was at his death a continued Freemason, high in the Order, and the Grand Orient of Belgium adopted the following obituary notice :

“**VERY DEAR BRETHREN.**—Masonry has just suffered a cruel loss in the death of one of her most illustrious members, of him who, called to the throne by the free and enlightened suffrages of the Belgian people, has never abnegated his title of Mason, but, on the contrary, has extended to us his powerful protection. We have lost an eminent brother, who, faithful to his oath, has, during a reign of five and thirty years, practised with love and sincerity those grand principles of humanity which constitute the basis of our Order, thus acquiring the esteem and friendship of his brethren, the veneration of the Belgian people, and the respect and admiration of his cotemporaries. Leopold, King of the Belgians, who had acquired the grade of Chev.:K.:D.:, 30th degree, died yesterday, with the calm and serenity of a just man, and with the stoicism of a true Mason. He was, in this

supreme moment, surrounded by his children, his ministers, and the presidents of our legislative chambers, the official representatives of the Belgian people he so much loved, and to whose happiness and prosperity he so much contributed by his lofty wisdom. Our august brother has left us a noble example to follow! We should all, like him, march on the way traced out for us, boldly and without hesitation. Like him, we should hold sworn faith in respect, and each should, unflinching, fulfill the duties imposed upon us. This is the best homage we can render to his venerated memory. This is the feeling which above all others vibrates in a Mason's heart—it is the love of country. Guided by this sentiment, let us rally round the son of our well beloved brother, and help him with all our might to preserve to our dear Belgium her liberties and her independence.

“(Signed)

“The National Grand Master (*ad interim*),
“J. VAN SCHOOR.”

Ray.—Bro. George W. Ray, of New York, died April, 1866. He was D. D. G. Master, a most genial brother, highly esteemed by all who knew him. The New York *Dispatch* eloquently says:

We announce to the brethren, with feelings of deepest sorrow, the death of our beloved friend and brother. In the days of his early manhood, in the midst of his great usefulness to the brethren, surrounded by hosts of ardent friends, loved and admired as few men are, the fatal mandate has reached him, and he has laid him down to the sleep which knows no earthly awakening. A victim to that scourge of our race, consumption, his friends have watched, with inexpressible grief, the progress of the disease and the slow but certain flickering of the vital flame; with bleeding hearts they heard him express the belief that the racking cough would soon cease and that he would be well again, and yet the final announcement of what was felt to be inevitable, fills us with gloom and makes it no shame to our manhood that we weep for the loved and the lost. Bro. Ray was one of those rare men whose personal magnetism attracted the friendship of all who came in contact with him, and whose honorable, upright dealing, under all circumstances, made for him a high toned admiration which never degenerated into enmity.

But the arm of friendship could not interpose to prevent the coming of the King of Terrors, and so he left us to mourn his irreparable loss. A few months since he went to Havana in search of relief, but finding it not, he died on the steamer at the very gates of the city where ten thousand arms would have been stretched forth to mitigate a single pang.

Kenyon.—Bro. John Kenyon, of Fortitude Lodge, No. 47, LaGrange, Ky., died May 8, 1866. The Lodge-Committee adopted an excellent report, prepared by Bro. Hon. J. W. Clayton, of which the following displays the spirit:

LAGRANGE, OLDHAM CO., KY.

At a called meeting of Fortitude Lodge, No. 47, F. & A. M., held on the 8th day of May, 1866, the following preamble and resolutions were reported and unanimously adopted, viz:

It has pleased the Supreme Architect of the Universe to remove from our midst by the hand of death our worthy Brother John Kenyon, which event occurred at his residence at this place on the morning of the 7th inst., after a protracted and most painful illness.

Brother Kenyon was in the sixtieth year of his age, and had been a citizen of this county for the greater portion of his life; and as a citizen and Mason had endeared himself to all with whom he was known. Therefore,

Resolved, That in the death of Brother Kenyon society has lost a useful and esteemed member, his devoted wife a kind and affectionate husband, his children a benevolent and affectionate father, and Masonry a true and faithful brother.

Resolved, That we attend his funeral on this day as a body, and consign to their final resting place the remains of our deceased Brother with Masonic ceremonies; that we wear for thirty days the usual badge of Masonic mourning; that a copy of these resolutions be presented to the widow of the deceased; a copy sent to the *Louisville Journal* for publication, also spread on the archives of the Lodge.

J. W. CLAYTON,

S. B. HOWARD,

ROB MORRIS,

Committee.

Hibbard.—Bro. J. H. Hibbard, of Alton, Illinois, Past Grand Master of the State, died May 14, 1866, aged 39 years.

Ayers.—Bro. M. S. Ayers, of Middlesex, C. W., died recently. The attendance at his funeral was very large, the vehicles alone numbering seventy, irrespective of persons on foot, which evinced the high respect in which the deceased was held. The Masons, of which the deceased was a member, also turned out strong, and comprised the following lodges: Lambeth, Kilwinning, St. George's, St. John's 20, St. John's 209. The funeral procession left the house shortly after eleven o'clock, and reached the burial ground, in the Gore of London, about one. The Wesleyan funeral service was first read at the grave, followed by the beautiful service of the Masonic fraternity. Bro. W. S. Smith, Master of St. John's 209, officiated, assisted by Bros. P. M. Westlake and Waterman. Unfortunately, while the service was being read, the rain began to fall, and within a few seconds a thunderstorm of the most furious character passed over the spot, the rain coming down in torrents, which rendered it necessary to shorten the proceedings, and causing those in attendance to beat a hasty retreat to whatever shelter they could find in the immediate neighborhood. Among those in attendance at the funeral, we might mention that the London City Council, with His Worship the Mayor, turned out in a body. We also observed Messrs. Dreany, Shipley and Nixon, reeves, and several township councillors present at the funeral. The burial ground is located about four miles from London.

Covell.—We regret to hear of the decease of Brother Joseph Covell, for many years so well-known to the readers of the Masonic journals of the United States. The sad event took place on the 7th of March, after an illness of three weeks of typhoid fever, and on the 10th he was temporarily buried in the cemetery at Charlottetown, P. E. I. Bro. Covell had but a short time previously received the appointment of U. S. Consul for P. E. Island. Bro. Covell was a Past Master of Oriental Star Lodge of Livermore, Maine, a P. J. G. Warden of the Grand Lodge of that State, a P. H. Priest, a Knight Templar, and a Scotch Rite Mason of the 32d degree. At a Joint Lodge of Emergency, in connection with the brethren

of Victoria Lodge, St. John's Lodge of Charlottetown passed appropriate resolutions at its meeting on the date of the funeral, of which we publish a copy below :—

Resolved, That during the short time our deceased Brother has been among us, he has been esteemed for his many excellent qualities, not only as a Brother Mason of high eminence in the Craft, but also as a man of excellence and worth in his official capacity and his private relations in life :

Resolved, That in his sudden and unexpected death we feel that we have each lost a Brother and a friend.

Resolved, That we cannot forbear giving our warm expression of condolence and sympathy to his bereaved widow and daughter, as also to his other relatives and friends in his own country, and that we sincerely trust they will be supported and sustained in their sorrow by that God who alone can impart true comfort and communicate real consolation.

—*Masonic Monthly*.

THE COMMENDATION OF MUSIC.

BY WILLIAM STRODE.

When whispering strains do softly steal
With creeping passion through the heart,
And at every touch we feel
Our pulses beat, and bear a part ;
When threads can make
A heart-string quake,
Philosophy
Can scarce deny,
The soul consists of harmony.

Oh, lull me, lull me, charming air,
My senses rocked with wonder sweet !
Like snow on wool thy fallings are,
Soft, like a spirit's, are thy feet.
Grief, who need fear,
That hath an ear !
Don't let him lie,
And slumbering die,
And change his soul for harmony.

IS MASONRY AN ORDER OR AN INSTITUTION?

Past Grand Master John L. Lewis, of New York, one of our smoothest writers, has something to say every year or two in ridicule of the term *Order*, as applied to Masonry. We looked out the various words "Institution," "Order," "Fraternity," in the dictionary, and here are the results.

Now, will an intelligent brother tell us where is the *nub* of his objection?

INSTITUTION.—An established or organized society.

FRATERNITY.—A body of men associated for their common interest, business or pleasure; a company; a brotherhood; a society.

ORDER.—A class of men so closely linked together that they form, or profess to form, a separate class in the community; as, the order of nobles; a military order; and specifically, a religious fraternity. "The valiant and venerable order of Knights Templar."

GOSSIP OF THE NEW YORK VETERANS.

We insert here a specimen of the reminiscences of the veteran Masons of Western New York, when recalling the events of the period 1828—1836. This gossip is interesting, and suggests much valuable information not otherwise accessible. We are not at liberty to give the names of the respective authors, but many of our readers will detect them.

"There was money subscribed at Washington City for Solomon Southwick to establish an anti-Masonic press at Albany, N. Y. Thurlow Weed got wind of it, borrowed the money (our informant saw the man that lent him the money) to pay his fare to Washington, went there unknown to Southwick, secured the money and come back with the spoils.

Mr. Jeremiah Brown and Wright were tried together as accessories to the abduction of Morgan. Wm. L. Marcy was the judge that tried them. Marcy thought it necessary to

convict some one, in order to allay the excitement, and select Brown as the man. Prior to this time any Master in Chancery would accept bail, but the legislature passed an act permitting none but judges to accept bail, on the ground that the Masons, would get those Masters in Chancery who were Masons to accept bail that was good for nothing, and then the accused would run away.

"While Brown was gone to Maysville, to get bail, Thurlow Weed came to Rochester to see him, for the purpose of getting him to corroborate the evidence of Elisha Adams, whom Mr. Spencer was endeavoring to bribe with \$300, but as he (Adams) had once sworn that he knew nothing about the Morgan affair, his evidence would need some support, and this was what the meeting between Spencer and Jewett grew out of. Weed called upon Jewett as he returned. Jewett met Spencer, and after partaking of his hospitality, and drawing him out as much as he wanted to, he left the room and exposed the plan that Spencer had revealed to him, viz: that of bribing Elisha Adams with three hundred dollars. This was the death blow of Spencer; he attributed the blame to Gov. Throop, saying that the Executive would render him no assistance, but exposed his plans to the enemy.

"When the body of Timothy Monroe was found, Weed pulled his whiskers out and put them in his ear. Mrs. Morgan swore that *it was Morgan*. Mrs. Monroe then came forward and proved that it was her husband by describing the manner in which his stockings were darned, his coat mended, and several other articles about his clothing. Mr. Mously, who succeeded Spencer as prosecuting attorney, endeavored to commit Mr. Brown for not answering a question that would implicate himself; but one old man of the grand jury opposed his unjust course, and he left Brown, saying that if the jury did not wish to hear his evidence he didn't care.

"Mr. Brown got into the carriage with Wm. Morgan at Mrs. Israel Murdock's tavern, at about 2 o'clock, P. M., and went to Goodeno's tavern (Goodeno was not at home), where they stopped, and the driver watered his horses. One man went and got something to drink. He brought the decanter to the carriage, and all the party drank. Two of the men went in the orchard and got some apples. There was no one gagged, or tied, or confined in any way, but all were laughing and talking upon various subjects as usual. The men in the carriage were strangers to Mr. Brown. They then drove on

to S. C. Wright's, where they took supper. At least two of them left here and went through to Lockport. They then drove on to Molyneaux's tavern and to Lewiston. Mr. Brown then returned home.


PILLARS.

The objects so conspicuously seen in the Masonic Lodge, near the northwestern door of entrance, are often, but improperly, denominated *Columns*. The true title is *Pillars*, as the most superficial reference to Scriptural phraseology will show. We give a few quotations in proof of it:

In Genesis xix, 26, we read, "His wife looked back from behind him and she became a *pillar* of salt."

In Genesis xxviii, 18, "And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a *pillar*, and poured oil upon the top of it." Allusion is also made to this in Genesis xxxv, 14. Afterwards Jacob is described as setting a pillar over Rachel's grave, near Bethlehem.

The term "pillar" is in frequent use throughout both the Old and New Testaments, but nowhere in the Bible is the word "column" found. How, then, it got a place in Masonic phraseology, such as "broken column" and the like, it is difficult to see.

 We have a copy of an address by Bro. R. W. Thompson, delivered at Terre Haute, Indiana, Dec. 27, 1865, at the Masonic Hall dedication. In a future number we shall give some golden extracts from it.

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of *THE VOICE* in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial workbench.]

—From Horace Waters' Musical Establishment, No. 481 Broadway, New York, we have the following music recently published:

SONGS.—1. "Oh, you must be a lover of the Lord." Music arranged by Mrs. E. A. Parkhurst. This is destined to be exceedingly popular as a church and parlor song. The melody is delicious. 30 cts.

2. "I'll marry no man if he drinks." Music by the same. This is a temperance song, very impressive in its language and sweet in melody. 30 cts.

3. "My Little Angel," by Asa Hutchinson. This is a child's song, of touching sentiment and grace. 30 cts.

4. "Looking Forward." Words by Francis L. Keeler. Music by Mrs. E. A. Parkhurst. 30 cts.

"General Scott's Funeral March." By the same. 30 cts.

"Sunlight," Polka Brilliant. Composed by the same. 40 cents.

Mr. Waters has the leading reputation of all New York houses in the way of musical merchandise, and we can conscientiously commend his publication.

—The merits of our late publication, "The Worshipful Master's Special help," are well set forth in the following

commendatory letter from the poet and scholar, Coffinberry, Grand Master of Michigan :

"I have examined this handsome manual of yours, and most cordially approve it; I regard it as a very useful aid to the Worshipful Master in the discharge of his duties as such, while no true Mason should be without it; for no such work can be prepared and adapted to the use of the presiding officer of the Lodge without proving a guiding light to the craft in the pursuit of knowledge and the discharge of their respective duties as members of our noble order.

"The arrangement of your subjects is excellent; its typography and execution admirable; and, as a whole, just what the wants of our order demand at this juncture.

"I take pleasure in recommending it to the craft as a book containing much useful knowlege, which is in no other work to be found, and to all W. Masters as a manual which will afford them guidance in all emergencies and exigencies which may arise in the administration of their responsible functions.

Yours Fraternally,

S. C. COFFINBERRY, *Grand Master.*

—In the same strain writes the genial and accomplished Sargent, of New Hampshire:

"OFFICE OF THE GRAND MASTER OF THE GRAND LODGE OF NEW HAMPSHIRE,

"WENTWORTH, May 30th, 1866.

"JOHN C. W. BAILEY, Esq.

"*My Dear Sir & Bro.*

"I have received your work entitled "*The Worshipful Master's Special Help*," for which you will please accept my thanks. From such examination of the work as I have been able to make, I entirely approve of the design and plan, as well as the form and execution of the book, and I am persuaded that if it can be placed in the hands of every Master of a Lodge in our land, and its lessons be thoroughly studied and practised, it will tend to great improvement in our Lodges, and to the general advancement of Masonry.

Fraternally Yours,

J. E. SARGENT,

Grand Master of the Grand Lodge of New Hampshire."

—The work upon the new Masonic Temple, at Boston, is progressing finely. Nothing is used in its construction except

the very best of material, and, when completed, will be a most magnificent edifice. It probably will not be ready for dedication for nearly a year yet, although proposed, at first, to have it in readiness this coming season; but large bodies move slowly.

There is also being erected a new Masonic Hall, in Melrose, in the place of the one destroyed by fire the 11th of January last.

—By an accident in the bindery, we are short nearly 250 copies of the March number. Those of our subscribers who do not file the *VOICE*, will do us a real favor by giving us that number back.

—We grieve to read that in the terrific fire at Hudson, Wis., May 19, the Masonic Lodge was destroyed. There was a small insurance.

HODGES LODGE, No. 297.—This flourishing Lodge is held in the town of Whiteville, Daviess county, Ky., and is represented at each communication by a large turnout of the brethren, who seem to have the prosperity of the institution at heart.

—You ask for a good sentence to be used for an inscription upon a Mason's tombstone. We give you this, from John ix, 4: "The night cometh when no man can work." Taken in view of the lessons taught in Blue Lodge Masonry, viz: *labor, wages and rest*, we cannot conceive a better. Such a sentence would be as a voice speaking from the grave, exhorting us "to work while it is called *to-day*."

—We have to express our acknowledgments to Mr. Alfred W. Morris, of Frankfort, Ky., for some "emblems of the resurrection," in the form of laurel leaves, from the grave of Henry Wingate, Past Grand Master of Kentucky. This is indeed suggestive of many solemn thoughts to us.

—A very general curiosity prevails among the fair sex relative to the initial letters "H. T. W. S. S. T. K. T.," worn by so many Freemasons on their watch keys and medals. A lady of poetic taste exercised her genius upon it with these results :

"How the woful shadows sweep the kindled sky!"

This was matched by a gentleman of *no* poetic tastes who was of the opinion that the sentence reads :

"He then whipt several servants that kept stealing."

A little boy present at the confab tried his hand at it, and by commencing at another letter made the following brilliant explication :

"When she saw the king, she halloed twice!"

"To kick the scheming scoundrel was too hard!"

—Bro. Stephen Fellows, of Grafton Center, N. H., says :

"We have a Lodge at this place, Grafton Center, N. H., that renewed the charter of Mt. Moriah Lodge, No. 22, formerly located at Canaan, defunct in the days of Morgan."

—The Masonic Fraternity of San Francisco, Cal., are making arrangements for the establishment of a Library. To this end it is proposed to receive a contribution of \$10 per month from each Lodge, and \$1 per quarter from each member who may desire to avail himself of the privileges of the library. The idea is an excellent one, and it seems to us that some one should be found among the wealthy Masons liberal enough to endow it at the start.—*Mercury*.

—The wisest of the wise
Listen to pretty lies,
And love to hear them told;
Doubt not that Solomon
Listened to many a one—
Some in his youth, and more when he grew old.

—The Masonic Hall, at Atlanta, Ga., which was burned on the 1st of May last, is about to be rebuilt. This Hall, which stood amidst the bombardment of Sherman and escaped the cupidity of both armies, had become a historical object whose destruction was felt as a loss to the Craft universal.

—Among the warm and genial epistles every day received by us the following, in relation to the *VOICE*, is a fair specimen :

“I believe I hail its arrival with more real pleasure than I do Lodge-nights, and am satisfied that the enjoyment of attending the one is enhanced tenfold by the perusal and teachings of the other. Indeed, if it had not been for the *Voice* I should have given up attending Lodge some time ago, such an unfraternal spirit was manifested in this, as well as many other Lodges. I have returned home many times quite discouraged, almost resolved never to attend another meeting; feeling that the spirit of Masonry was dead; that Brotherly-love and Charity were forgotten among Masons; to hear Brethren who I believed were honest, and working for the good of the Craft, villified, maligned, and, as it seemed to me, wilfully misunderstood, was contrary to all my preconceived opinions of Masonry.

But bye and bye would come along *The Voice*, and something or other in it would just be to the point. I would see things in a better light, and be encouraged to try again, and by the time Lodge-night came I would be ready to attend, trusting in the wisdom and justice of our *Supreme Grand Master*, knowing that “He doeth all things well,” and that Time, patience and perseverance accomplish all things.”

—We gather from “The Masonic Tidings” that some ten Lodges of the Province of Nova Scotia have united together under the name of the “Grand Lodge of Nova Scotia,” and have declared themselves independent of the Grand Lodge of England. Having duly installed their Grand Officers, they now ask of the Grand Lodges of this country a recognition. The meetings of this new Grand Lodge are to be held at Halifax.

—An observing friend, who has long been on our favored list as a correspondent, writes us from Indianapolis, and says in relation to the Grand Lodge Hall there:

“The Grand Lodge Hall here, or ‘Grand Masonic Hall,’ as the stone in its gable is lettered, disappointed me much as to its architecture, &c. It is not as good a building, though occupying a much better position, as the Odd Fellows’ Hall in Louisville, which it resembles much in its build. It is not kept with any care. Its entrance is very mean and dirty in the inside corner, and the warehouse below occupies the front and basement story. The Metropolitan Theatre, opposite, is exteriorly a much handsomer building.”

—Bro. A. G. Levy, M. D., of 19 Ann street, New York, publishes a Masonic department of real interest in “The N. Y. Mail-Bag and Masonic Mirror,” a weekly paper. We observe in a late issue of this readable sheet a “Notice to the Craft,” to the effect that he is collecting a museum of Masonic articles, such as constitutions, by-laws, notices of meetings, funerals, rejections, suspensions, expulsions, etc., impressions of seals, mark, medals, etc., cards of nights of meetings, grand lodge reports, edicts, circulars, proclamations, addresses, reports of sorrow lodges, resolutions of condolence, papers, documents of any description connected with Masonry, of any of the rites as practised or conferred in this country, portraits of eminent Masons, etc.

He asks all the brethren and Lodges to contribute to this valuable collection.

—He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.

MASONIC BENEVOLENT ASSOCIATION, W. D.—A party of prominent Masons of the West Division have formed a Masonic organization under the name of the “West Chicago Benevolent Association,” with a capital of \$100,000. The first full meeting of the stockholders, for the transaction of business, was held on Monday afternoon, at which time the

following directors were elected to serve for the ensuing year: L. B. Shephard, Joseph Harris, A. E. Cutter, Henry Sweet, W. M. Egan, George H. Gibson, A. M. Bennett, E. W. Huntley, M. Ryerson, M. W. Powell, O. Parker, T. T. Gurney, Jonathan Clark.

The Association has purchased a lot on the southwest corner of Randolph and Halsted streets, and intend immediately to commence the erection of a Masonic building there. It is understood that about \$30,000 stock has already been subscribed.

The Masons of the West Division are evidently determined to show their brethren in other sections what they can do. We wish them all success in their new enterprise.

THE PRINCIPLES OF FREEMASONRY.

The principles of Freemasonry are founded upon eternal, unchangeable, undisguisable truth. They cannot be altered, they cannot be abrogated but at the expense and even the existence of the Craft. They are God's teachings upon earth, parallels of the truths of Holy Writ, the true exponents of Divine Wisdom. They inculcate honor, probity, justice, self-abnegation; they denounce, they condemn dishonor, falsehood, injustice and presumption. They teach mankind to live together as one great family, loving, cherishing, true to one another as God, who is our Father, is true to us. Any deviation from these sublime principles, any pushing in of self to the hurt of a brother, any twisting of facts to screen an injustice, place the guilty party beyond the Masonic pale and hold him up to the just censure and execration of the fraternity. Honor, truth and justice are three jewels of inestimable value in the casket of Freemasonry. Their absence displays the badly-trained Apprentice, an unskilful Fellow-Craft, a worthless Master.—*Scottish Fr. Magazine.*

STANDARD NOTICES.

All correspondence of **THE VOICE OF MASONRY**, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, and the brilliant series of works entitled "*Special Helps*," just issued, must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

—Hereafter, I will sell any publication of my own at the advertised price and *pay the postage*. I will also supply Webb's Large Monitor for \$1.50 and *pay the postage*.

—The year having half expired, new subscribers may, if they prefer it, begin their terms of subscription with July. Agents will please notice this in taking subscriptions.

NOTICES OF EXPULSION.—We must decline publishing any notices of Expulsion. Many Grand Lodges expressly forbid these notices being made outside of the columns of their own proceedings. Others think, and justly, too, that it is improper thus to ventilate the darker history of our Order.

MASONIC MANUAL.—To those who have so generously patronized the "Rosary of the Eastern Star" published, I would give notice that by an arrangement entered into between Messrs. Macoy & Sickels of New York, and myself, I have ceased the publication of the "Rosary," and in its place have substituted the "Manual of the Eastern Star," which will hereafter be published jointly by us. It is a more elegant work than the "Rosary," finely illustrated by emblematic engravings, and sold at the same price, viz: \$1 per copy, postpaid. Orders are respectfully solicited.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of **THE VOICE** is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having a large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand at *this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50; if ordered by mail, 20 cents must be added for postage. Address,

J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

THE VOICE OF MASONRY.

AUGUST, 1866.

ENTERED APPRENTICE.

“An Apprentice is one who is bound by covenants to serve a mechanic, or other person, for a certain time, with a view to learn his art, mystery, or occupation, in which his master is bound to instruct him.”—*Webster*.

The term “entered” here implies admission, or introduction, to the ground floor of King Solomon’s Temple. It denoted that the brother has “entered upon” the first step of Masonry, as the Fellow Craft is said to be “passed” to the second, and the Master Mason “raised” to the third. In Scotland, Masons of this class are called “Intrants,” a term so appropriate that it may well be admitted to general use.

The degree of Entered Apprentice is, so to speak, *the initial letter* of the Masonic alphabet; the first round in the mystic ladder of exaltation, variously estimated at three, seven, nine, twelve, thirty-three, one hundred and thirty-five,—or whatever other sums the fancy of modern ritualists may assume as the aggregate of Masonic degrees. An Entered Apprentice is a novice, a tyro, a beginner in the search for hidden knowledge. Whatever is communicated to him must serve as fundamental; for he can have had no previous information upon which to found it.

Yet there is a dignity attached to this position that should not be overlooked. Although the Entered Apprentice is but a "rough ashlar," yet he is of good substance and sound at the core. The statue is in the block, a figure more graceful than human genius can create. The Entered Apprentice has been judged, by men expert in the selection of material, to be "prepared in heart;" in theory he was a Mason even before he entered at the Northwest corner of the Lodge. There is nothing in Masonic science that can do the work of *heart-preparation*, and those master builders who have attempted, out of inferior materials, to construct wall, have ever and egregiously erred. Therefore is the Entered Apprentice one already prepared in heart. Nor is this tyro in Masonry altogether ignorant of the principles of the society into which he desires to penetrate; some exoteric knowledge of Masonry he must have had, for, in his petition, he declares that "he has long entertained a favorable opinion of the ancient and honorable institution." (See Petition.)

The dignity which inheres in the character of Entered Apprentice gives him a position not so much "a hewer of wood and drawer of water" to the brethren as "above a servant, even a brother beloved." Therefore, the Worshipful Master, in his instructions to the Intraant, will enlarge upon the tenets of brotherly love, relief and truth; will descant eloquently upon the theological virtues, faith, hope and charity, and the cardinal virtues of temperance, fortitude, prudence and justice. Assisted by an array of symbolical devices, admirably adapted to his purpose, he will impress, in indelible hieroglyphics, upon the youthful soul, reverence to God; fidelity to trust reposed; purity of life and conduct; charity to the distressed, and obedience both to the moral and civil law. From every part of the Lodge-room, the east, the north east, the west, the south, the center, etc., some great duty or virtue will be imaged forth to the candidate's eye; nor can he turn himself anywhere but what a reminder will be made

him of an Omnipresent, Omniscient and Omnipotent Deity. Thus he plants his corner-stone upon principles that can never be shaken.

At the same time that such dignity is thrown around the character of Entered Apprentice, he learns that this is the weakest part of Masonry, being but a preparation to a work far more important. But few of the ancient traditions are intrusted to him. The Intransigent is permitted no other part in the proceedings of the Lodge than that of giving his opinion in the work of his own degree. He is not allowed to vote upon petitions, to hold office, or to vote at Lodge elections, all these proceedings being had in the higher degree. Nor is he charged with onerous Masonic duties, being spared all dues and contributions, service on committees, and other burdens borne by Masons of higher degree. His working-tools are simply the twenty-four-inch gauge and common gavel, and the theory of his work is that of preparation for higher, harder and more noble pursuits.

The emblems holding forth the moral instructions of this degree are twenty-three in number, the first being "right angles, horizontals and perpendiculars," the last a representation of fertile clay.

The Entered Apprentice is not entitled to travel as a Mason, or claim any privileges of the society outside of his own Lodge. He is not allowed a diploma for traveling purposes, nor upon removal out of the jurisdiction will he be granted a demit. At every regular meeting of his Lodge it is opened on the first degree for his pleasure and instruction. At his leisure hours, that he may improve in Masonic knowledge, he is expected to converse with well-informed brethren, who will always be as ready to give, as he will be ready to receive, instruction. Upon such public occasions as those of laying the foundation stone of public structures, the dedication of Masonic Halls, and the installation of Lodge officers, an honored place in the procession is assigned him.

The degrees of Fellow Craft and Master Mason can be conferred upon an Entered Apprentice only by his Mother-Lodge, or upon a waiver of jurisdiction, by some other Lodge designated for that purpose. At least one month's interval must elapse before he can be passed to the second degree, unless a dispensation is had. This is that he may charge his memory with sufficient portions of the lectures to enable him to pass a due examination. He cannot be examined for admission as a visitor to another Lodge. He is subject to the discipline of his Mother-Lodge, and to the penalties of Masonry upon conviction of unmasonic conduct.

The Lodge of Entered Apprentice is traditionally completed by seven, viz: 1 Master Mason and 6 Entered Apprentices. This, however, has no reference to the working details of the society in which all the Lodge-officers are Master Masons. In all the Masonic systems worked in the United States, the conferring of the Entered Apprentice's degree is allotted exclusively to the York Rite.

MASONRY, ITS ESSENTIAL ELEMENTS.

BY BROTHER S. FISK, M. D.

Masonry is a unit, constituted and created by individual Masons. And this unit has preserved its unity and identity far better, as well as longer, than any other institution on earth—the Christian Church not excepted. Now, if the preservation of Masonry, through all the convulsions and revolutions of the world, amid the wreck of empires and the fall of states, is owing to the preservation of its unity, then the question, What is it that creates or constitutes this unity? is one of great interest to every good Mason. What, then, are the vital and essential elements that constitute true and lasting unity?

The first and most essential element is knowledge—a clear and comprehensive knowledge—of the objects contemplated and desired by the association or unity; and also a thorough understanding of the means to secure the objects desired, as well as the best mode of employing them. When my life is in danger, from disease or injury sustained, I will suffer no pretender to medical or surgical science to approach my couch and administer to me. If my worldly or pecuniary interests become entangled in the meshes of the law, I will permit no illegitimate son of Blackstone to mismanage my case. And were I about to erect a magnificent edifice, my first object would be to secure the services of the best architects, whose experience in building, and knowledge of the materials were of the most perfect kind.

In all things knowledge is the first and most essential element, and most of all is it in the creation and preservation of unity; for, without adequate knowledge, no amount of industry, honesty and zeal can supply the want created by the absence of this element, and hence, every Mason should have his mind well stored with knowledge.

The second essential element in unity is to have an adequate object to contemplate and pursue. This object must be permanent and universal, one which the mind will never tire in contemplating, the heart never weary in loving, and the active desires of the soul never fail in pursuing. And such an object, Masonry, in her exalted and extended survey contemplates and pursues—the *improvement of humanity*. And, therefore, a Mason should be a man of philanthropy and benevolence. I do not mean that benevolence and philanthropy, falsely so called—of which there is a large amount in circulation in these times—originating in ignorance and fanaticism, and resulting in mischief and folly; nor of that sickly, sentimental sort which only exists in sentiment, and evaporates in sentiment; but never assumes the form and dignity of principle, issuing in the *material* of benevolence wisely and judiciously

administered. Nor of that kind which proclaims itself to the world, and bids the world behold its doings. No, none of these should be the benevolence and philanthropy of the Mason; his should not only be wisely exercised, but exercised so secretly that not even the left hand should know what the right hand doeth, much less should the world be informed of it through the medium of the press, which can convey tidings of the deed swifter than could the blast of the trumpet of the Pharisee.

The third essential element of unity is *temperance*. By temperance, I mean the old-fashioned, scriptural temperance of our blessed Savior and his disciples and apostles—moderation and prudence in the pursuit, use and enjoyment of all things; the complete subjection of all our desires, appetites and passions, to the government of reason, truth and wisdom. And without this temperance all the foregoing elements mentioned are useless, to the extent and degree to which intemperance of any kind is carried. A Mason must be, in all things, a pattern of temperance.

The fourth essential element for the preservation of this unity and harmony among all our members is honesty—honesty in its most comprehensive signification, embracing integrity and fidelity in all things and to all men. For without this honesty, knowledge of the highest kind, and benevolence with the noblest objects of pursuit, and temperance carried to its utmost pitch of modern ultraism, will be of but little value in preserving the unity; and, therefore, a Mason should be the living embodiment of honor and honesty, integrity and fidelity.

The fifth essential element is the love and practice of truth. Without this no unity can be preserved, and no association can hold together. Truth is life, and error is death. Intellectual life is sustained by intellectual truth; moral life by moral truth; and spiritual life by spiritual truth. And, therefore, a Mason must be a lover and follower of truth; he must

seek her, and be led by her alone, regardless of the authority and dogmas of men who have taken truth into their care and keeping, and have said to the human mind, Thus far shalt thou go, and no further, in quest of truth; we are its guardians and distributors, and to us you must come and receive your portion.

The sixth essential element of this unity is faith in Deity. I do not mean a Baptist faith, or a Presbyterian faith, or a Methodist faith, or an Episcopal faith, but I mean that faith which inspires the soul with frankness, firmness, and fearlessness to appear everywhere as the uncompromising advocate of truth and religion, regardless of sneers; of the charge of bigotry; of the loss of patronage, of office or of honor. Such a faith every true Mason must possess.

The seventh and last essential element is patriotism, or love of country; and this should embrace the whole country; not restricted by geographical lines, nor circumscribed by sectional limits. It should know no North, no South, no East, no West, but regard each and all as constituting a single unity; loving each and all as component parts of that unity, from which not a fraction should be taken away, but every inch of her soil be held equally sacred and equally dear. This is the only patriotism worthy that honored name, and such patriots all true Masons will be.

And now, in conclusion, dear brethren, I would impress your minds with a proper sense of your duties in reference to the preservation of this unity which has so distinguished our Order. And the sure way to preserve the unity of our time-honored and time-hallowed institution is to preserve these *seven* elementary principles. Abandon these, and our institution is gone. Neglect the cultivation of any one of these, and its unity is impaired; its strength weakened; its beauty marred, and its splendor obscured.

Masonry is yet to perform a distinguished part in the grand drama of the world. We live in the midst of crushing re-

sponsibilities. We are called to act in peculiar, most interesting and critical times. God has a great mission for us—for each, for all, and for every good Mason. Let us ask Him in humble prayer *what it is*, and *then do it*, whether it is great or small among men—do it with energy. Be not dilatory; be not half awake; be up and doing. Let every nerve be strung for action—noble, godlike action. And as you go forth on your mission of mercy and of love, let yours be the battle-cry of the Crusaders, but in a nobler sense, because engaged in a holier enterprise—GOD WILL IT! GOD WILL IT!

New Albany, Ill.

MASONRY IN TIME OF WAR.

Brother W. B. Smith, editor of the *Keystone*, Raleigh, N C., is engaged in collecting and compiling accounts of incidents of Masonic relief, protection, aid, counsel, partiality, influence, etc., which were the results of demonstrations of *Practical Masonry* during the late civil war in this country.

He earnestly solicits information of any and every kind, in reliable and explicit form touching this subject, from brethren and Lodges all over the United States.

With this matter he will collate, arrange, and prepare an elaborate history of practical Masonry during the late war, to be issued in a handsome volume, under the title of “Masonry in Time of War.”

Bro. Smith desires any information that will advance the interest of this work.

The intrinsic value and interest of such a work is too palpable to require a word in its behalf. We heartily endorse the plan, and would urge upon our correspondents to respond to this request, avoiding mere apocryphal statements, and giving reliable facts, as they can be substantiated.

THE CHECKERED PAVEMENT.

The Checkered Pavement, which forms so conspicuous an object on the Tracing-Board of Masonry, is alluded to, we suppose, in the following passage in the New Testament (John xix: 13): "Pilate sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbath." The emblem of the Checkered Pavement has been made the subject of the following lines:

I, on the *white* square,—you, on the *black*,
I, at fortune's *face*,—you, at her *back*;
Friends to me *many*,—friends to you *few*?
What, then, dear Brother, binds me to you?

This, the GREAT COVENANT in which we abide,—
Hearts charged with sympathy,
Hands opened wide,
Lips filled with comfort, and
God to provide!

I, in life's *valley*,—you, on the *crest*;
I, at the *lowest*,—you, at the *best*;
I, sick and sorrowing,—you, hale and free;
What, then, dear Brother, binds you to me?

This, the GREAT COVENANT, etc.

They, in death's slumber,—we, yet alive;
They, freed from labor,—we, yet to strive;
They, paid and joyful,—we, tired and sad;
What, then, to us, Brother, bindeth the dead?

This, the GREAT COVENANT, etc.

Let none be comfortless, let none despair;
Lo, round the *black* grasped the *white* Ashlars are!
Stand by each other! black fortune defy!
All our vicissitudes end by and by.

Keep the Great Covenant, in which we abide—
Hearts charged with sympathy,
Hands opened wide,
Lips filled with comfort, and
God will provide!

THE GRAND SECRETARYSHIP IN HOT WATER.

A correspondent from "Auld Reekie," (the cant name, we believe, for Edinburgh, Scotland,) gives us the particulars of an effort making in the land of cakes to make a change in the office of Grand Secretary.

The present occupant, Brother Alex. Laurie, who became Assistant Secretary under his father, of the same name, in 1826, was elevated to the Grand Secretaryship in 1831, and has, therefore, continued to fill the place for 35 years. The salary for his services, if we understand our correspondent aright, is less than \$200 per annum, and no fees!

A year ago certain matters of complaint before the Grand Lodge of Scotland were referred to a sub-committee on finance. This body, disposed to some activity, made a report, in February last, that astonishes every one. They recommended, among other things, turning the Grand Secretary and the Grand Clerk out of office and putting others into their places!

The chief complaints are the delay in publishing Grand Lodge proceedings, and delays in the issue of diplomas when ordered. We shall see how this little speck of war over the water terminates.

WHAT PURPOSE THE MODERN DEGREES SUBSERVE.

By the "Modern Degrees" we imply all those now in use (Dr. Oliver, in his "Landmarks," enumerates about eight hundred) save the first three. It is clearly proved from recent investigations, that not one of them, as we now have it, can boast a century's existence; while the larger part of them were fabricated within the last seventy years. As we may be taken to task for our use of the word "Modern," as applied to a system seventy years, we explain that the standard by which Masonic traditions are measured is one of thirty centuries length; compare with this the space of time occupied in

establishing the systems in vogue here under the name of "Chapter," "Council," "Commandery," &c., &c., and it is but a span. We are justified then in using the term, intending no disrespect in its application of "Modern," and we propose to consider what purpose these degrees and systems of degrees subserve, and why they should be maintained.

It will be a fair branch of the argument also to show what purposes they do *not* subserve. So much has been claimed for them and so many of the Craft have been induced to incur heavy expenses in acquiring the knowledge of them; added to which their importance has been so inordinately exaggerated by certain writers, that as an honest friend of Freemasons we deem it right to say that in the three grand purposes for which Freemasonry is renowned, viz, *Charity, Morality* and *Self-discipline*, the "Modern Degrees" do not aid their possessors one whit. It is said that they contain "treasures of knowledge which none but their votaries can enjoy;" admitting this for argument's sake, it is the one purpose which the present article proposes to elucidate.

Knowledge, then, or "Light," as the Masonic term goes, is the one end and aim of all modern degrees; of the four combined in the Chapitral system; the two that compose the Cryptic Order; the two or three that make up the Chivalric Order; the thirty-three of the "Ancient and Accepted Rite" (so called); the ninety-six of the "Rite of Memphis," and so of the rest. Information conveyed in a dramatic form with all the accessories of furniture, paraphernalia, regalia, etc., is more fascinating than the same amount of facts conveyed in a plain lecture, and it is not strange that the curiosity is excited and a real interest awakened in the candidate's mind during the reception of these degrees. We acknowledge that the impressions made upon us at the moment were vivid, and that old truths worked up in such dramatic forms seemed new and more important. Every play-goer experiences the same feeling when a pleasant thought is worked out before his eyes in a natural manner upon the stage. Platitudes receive the inspiration of a new life; and not more disguised and improved in appearance are the actors themselves while clothed in their stage habits than the thoughts and facts they convey to us glittering with the glare with which the dramatist has invested them.

We think that much of the so-called "Light in Masonry" claimed for these "Modern Degrees" is equally fallacious.

To be frank with the reader, we doubt whether there is one fact of importance involved in any of the systems to which we have alluded that may not be found coolly and dispassionately held forth in the Bible, Josephus, Herodotus, and other standard histories accessible to all; and that if a person is really in search of historic truth to illustrate "Ancient Masonry"—we mean that of "Craft Masonry" or the "symbolical degrees"—he will find it for himself better adapted for use, in the original sources.

An incident occurs to us here, which we record for the sake of illustration. In an Address delivered at a public celebration, we had occasion to describe the "Dedication of King Solomon's Temple," as declared from the books of Kings and Chronicles and the histories of Josephus. A few days afterward, one of our audience took as privately to task for communicating important secrets connected with the Degree of "Most Excellent Master!" Upon inquiry we discovered that the conscientious but not highly educated brother had learned those facts first in the dramatic form in which Thomas Smith Webb invested them and supposed them to be *Masonic Secrets* which it was "unlawful publicly to utter." This incident is but one of many illustrating the same thought.

The use of the word "tradition" has deluded many in considering the subject of Freemasonry. A tradition properly is a communication *unwritten*,* but such is not the definition applicable to the word in connection with the "Modern Degrees," which, as we have already intimated, have no information that has not been communicated in some of the historical standards admitted as authoritative.

To sum up the subject we opine that the only legitimate purpose subserved by the Modern Degrees (for the mere gratification of curiosity and the desire to sport advanced Masonic titles are not legitimate) is that the great truths of morality are impressed upon the minds of candidates by the ceremonies of their initiation. If this be so we shall see it in the improved moral condition of those who are thus advanced. A Royal Arch Mason, according to this theory,

* Webster defines the word *tradition*, "that which is handed down from age to age, by oral communication." He says the word also signifies "the delivery of opinions, doctrines, practices, rites and customs, from father to son, or from ancestors to posterity; the transmission of any opinion or practice from forefathers to descendants, by oral communication, without written memorials." In neither of these two senses have the Modern Degrees any traditions.

will behave as much better than a Master Mason as the impressions produced by four additional Masonic ceremonies justify us in expecting. A Cryptic Mason will leave a Royal Arch Mason hopelessly in the rear in point of morality, while a Knight Templar will be an Apostle of Light! what then shall we say of a "Thirty-Third," that mysterious elevation whose honors are deemed worthy of so much warring, breaking of ties and disruption of old friendships! still more what shall we say of the "Ninetieths," the "Ninety-Fifths," and oh, crown of earthly honors, the "Ninety-Sixth," that one man who stands alone, the model of excellence for "the Continent of America!" to what mountains of virtue must such a man attain!

We conclude with a brotherly caution to our readers that they must prove their degrees by their works. We shall expect hereafter when we meet a Knight Templar to see a man eminent in morality, one who keeps his body in subjection and who guides his brethren of lower degree by the walks that lead to the Celestial Lodge. Only do this, ye Masons of the "higher degrees," and all of us will hasten to join you in your exalted grades, though ten times more numerous and twenty times more costly.—*Masonry Monthly*.

SELFISHNESS REBUKED.—A poor old man busily planting an apple-tree was rudely asked:

"What do you plant trees for? you cannot expect to eat the fruit of them."

He raised himself up, and leaning upon his spade, answered, "Some one planted trees before I was born, and I have eaten the fruit. I now plant for others, to show my gratitude when I am dead."

Thus should we think and act for the welfare of others.

Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith.—JOEL ii, 19.

THE BOOK OF PROVERBS.

The practical character of the Proverbs implies, we apprehend, that some or all of them were written during his extensive architectural operations in the earlier part of his reign. Our own conclusions are that they were designed as much for his builders, who were heathen and strangers, as for his own people. If he remembered the stranger in his dedication prayer we may be free to believe, he was not unmindful of them in his daily instruction. This theory that the Proverbs were addressed to the Temple-builders will be found running through each page and paragraph of this volume. It is one of no light importance to a Freemason who claims to stand in the line of descent from those renowned Architects whose presence gave such *eclat* to the Dedication of the Great Fane. That they treasured up these golden precepts from the lips of him who stood before them in the place of Almighty God; that they committed them to writing by the hands of their scribes, and bore them homeward to be laid up in their archives, are proven by the admitted facts that amongst all the Eastern nations these wise saws and golden adages may be found. Each Worshipful Lodge of Masons inculcates them by symbol, ceremony and catechetical form. Every professional story-teller in his booth, erected to ward off the noon-day sun, so works them into the marvellous structures of his imagination that they form the very seasoning of his tales. The "wisdom of the East" is but a dilution of Solomon's proverbs. Mahomet's Koran owes all its pith and sententious philosophy to them.

FREEMASONS.—The term *free* as applied to our fraternity has a forcible application in the passage from Galatians :

"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

PURPOSE OF THE PYRAMIDS.

The object and age of these gigantic structures have been matters of much speculation and guess-work. But an Egyptian astronomer, Mahomed Bey, has recently been giving scientific attention to the subject. Whether he is right in his conclusions, we leave others to judge, premising that there is no occasion to read the Scripture backwards, or to invent new interpretations, on account of them. He undertook his labors, last spring, to verify the exact orientation of those huge funeral piles, and has since published a volume on the age and purpose of the pyramids, as elucidated by the star Sirius.

The measurements, made by Mahomed Bey, have given 231 metres (750 ft.) for the length of the sides of the square base of the Great Pyramid, and 146.5 metres (about 475 ft.) for its height. Whence it follows, that the angle its faces make with the horizon is $51^{\circ} 45'$. Comparing this with the known inclinations of six other pyramids at Memphis, the constancy of this angle, which is always confined between 51° and 52° , and on the average $51^{\circ} 30'$, is very remarkable. This invariable inclination, combined with the exact orientation of the pyramids, has led to the idea that there was some connection between their form and some celestial phenomenon, and consequently with the divinity that presides there, according to the old Egyptian mythology. It is found that the star Sirius, when it passes the meridian of Gezah, falls directly upon the southern face of the pyramids; and in calculating the change of this star's position during a succession of ages, the result has been found that, 3300 years B. C., its rays, when they culminated, fell exactly perpendicularly to the southern face of the pyramids, inclined $52^{\circ} 5'$ to the northern horizon. But according to the principles of astrology, the power of a star has its maximum effect when its rays fall perpendicularly upon the object which it is deemed to influ-

ence. Thus, supposing that the pyramids have been constructed 5000 years, it appears evident that their faces received the inclination of 52° for the purpose of being struck normally by the rays of the most beautiful star in our heavens, and which was consecrated to the god Sothis, the "dog star" and judge of the dead.

This opinion is confirmed in an unexpected way. The pyramids, being tombs or funeral monuments, ought to be found under the patronage of the divinity whose chief connection is with the dead, that is, with Sothis. Moreover, the hieroglyphical symbol of Sothis is a pyramid at the side of a star and crescent. On the other hand, Sirius was, according to the Egyptians, the soul of Sothis. Though Bunsen's chronology, in some respects, is worth very little as authority, we may say in relation to the present subject, that the date of the foundation of the pyramids, as resulting from these investigations, is, with much probability of truth, removed farther back into the dim first days of history, than the estimates of learned Egyptologists had placed it.

FRIENDSHIP.—This is the most soothing balm the human heart can experience. When oppressed by sickness and cares, we sink exhausted and languid on the couch of anguish, how renovating is the voice of friendship, how consoling to the heart to know and to feel that its cares and anxieties are participated in by a fellow creature, and to know there is a being whose vigilance would shield us from impending evil, even at the risk of life, fame and fortune.

REVIEWS OF GRAND LODGE PROCEEDINGS—1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

MAINE, May 1-3, 1866.—Met at Portland. The Grand Master's Address (Wm. P. Preble) covers 12 pages. He had granted 8 dispensations for new Lodges through the year. In relation to Masons made in Army Lodges, he says:

"I would recommend that such persons be required to petition for the degrees to the Lodge in whose jurisdiction they reside, and upon successfully passing the ordeal of the ballot, that the Lodges be authorized to heal them without any fee."

The decease of two Past Grand Masters, John T. Paine and John C. Humphreys, together with two Past Junior Grand Wardens, T. K. Osgood and Joseph Covell, is appropriately noticed. Concerning the latter, he says:

"If ever there was a pure, honest, single-hearted Mason, Joseph Covell was one. Next to his own family, there was nothing so cherished and dear to his heart as Masonry. Although we might not always agree with his views and objects, still, of the many of you now before me who have seen him in his place in this Grand Lodge year after year—and no man was more constant in his attendance—I do not believe one ever doubted for a moment that whatever Bro. Covell either said or did, he believed at the time to be for the best interest of Masonry. Many a more brilliant and talented brother than he could have been better spared. There was no work, however laborious, which he was called upon by the Grand Lodge to do, but he was ready to undertake."

The Grand Secretary reports, in relation to the History of the Grand Lodge:

"During the last ten years the increase of the Fraternity

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in this State has been large, both in the number of Lodges and members. In May, 1856, there were 76 chartered Lodges at work, and five charters lying dormant; there are now 124 Lodges working under charters, and but two dormant charters. In 1855 the number of members returned was 2750, and of initiates for the year 741; in 1865 the number of members was 8884, and of initiates 1741. The increase of business is in some degree indicated by the fact that the printed proceedings of the Grand Lodge in 1855 occupy 22 pages, those of 1865, 66—not including, in either case, the Report of the Committee on Correspondence, or Reports of D. D. Grand Masters, but simply the record of the business done.”

Two hundred dollars were appropriated to the relief of the Masons of Columbia, S. C., whose appeal has these truthful assertions:

“The Freemasons of the city of Columbia claim to have been always true to the Brethren, even when war raged like a demon through the land; they have sought out their Northern Brethren in the prisons where they lay captive; have supplied them with money, clothes, comforts, and even luxuries; have obtained their temporary release from prison that they might join with us in the rites of Masonry, and, in so doing, have incurred the severe censure of those, not of the Craft, who regarded these prisoners only as enemies and invaders of the country. The Masons of Columbia confidently appeal to the testimony of hundreds of these captives, to speak of no other guests, to show that they have been faithful to their Brethren, and to all those principles and laws of our sacred Order, which are paramount to the minds and souls of all the Brotherhood.”

The Report on Foreign Correspondence reports upon the proceedings of 31 Grand Lodges.

NEBRASKA, June 22, 1865.—Met at Brownsville. The Grand Master's (Daniel H. Wheeler) Address covers 3 pages. In relation to the progress of the society in the jurisdiction he says:

“The Fraternity in Nebraska have been blessed beyond the expectations of the most sanguine. While in many of the States our brethren have suffered the dread horrors of

war, we have enjoyed comparative peace, and from the throne of the Grand Master of all, we have reason to believe, blessed answers have been sent to petitions offered from our altar one year ago, the darkness of war's night is fast passing away, and the angels of mercy and peace are descending upon our nation. God grant that their mission be speedily accomplished and order once more established over all the land.

I am happy to inform you, that during the past Masonic year, the Order within this jurisdiction has steadily increased, and among the initiates are some of the best men in the Territory,—such as we always welcome, and such, too, as we doubt not, give and receive honor by association with us; and it is with pleasure I record the fact, that at no period in the History of Freemasonry in Nebraska, have the prospects of the Order been more cheering than at the present.”

He advises a change in the organic law of the Grand Lodge so as to give the Grand Master the appointment of his Deputy, according to ancient usage.

Masons suspended for non-payment of dues, and remaining so for a period of six months, are to be entered upon the Lodge-books as expelled.

An address was ordered to Albert G. Mackey, “expressive of the obligations that the Masonic Fraternity are under for the noble aid he has extended to distressed brethren, who, as soldiers of the Union, were confined in Southern prisons, thereby proving himself a Mason in truth.”

The address, drafted by the facile pen of Bro. W. E. Harvey, appears in the minutes as follows :

“HALL OF GRAND LODGE OF A. F. AND A. M., }
BROWNVILLE, NEBRASKA, June 24th, 1865. }

To the R. W. Albert G. Mackey, Grand Secretary of the Grand Lodge of South Carolina :

R. W. SIR AND ESTEEMED BROTHER :

The M. W. the Grand Lodge of Ancient, Free and Accepted Masons of Nebraska, having heard of the noble sacrifices made by you in extending relief to Brother Masons, who, while serving in the armies of the Union, were captured and confined in Southern prisons by the power of rebel foes, sends greetings and congratulations, that you, Sir, have maintained the high Masonic character you have always sustained, that

you have ever remembered, while in the midst of treason, that great principle of Masonry,—fidelity to the Government and Laws of your country. And while you have battled against rebellion, you have been so faithful to your vows, even to impoverishing yourself, in furnishing aid and comfort to your unfortunate brethren, by which the lives of many a worthy brother has been saved, and which has endeared you to every true Mason's heart.

Such fidelity to high principles cheers our hearts and inspires our courage to press forward in the cause of our beloved institution,—the cause of Fraternal Love, Charity and Truth.

May you be successful in all your worldly undertakings, and when, after years of enjoyment of peace and prosperity in a Union restored, you are called hence, may you ascend to that Grand Lodge on High, where the supreme Grand Master of the Universe forever presides, forever reigns."

An oration was delivered by Rev. Bro. Geo. C. Betts, Grand Orator, which is inserted in the minutes in full. We shall make extracts in another department of the VOICE.

No report on Foreign Correspondence was made.

MASONIC HARMONY.

Bro. Jacob Woods, of Ashwood, Ill., makes some sound remarks upon the value of Masonic harmony:

Brethren, dwell together in unity. May this ever be our theme, that we may all, under the blessings of the Great Master, dwell together in unity. May unity of spirit triumphantly prevail in every Lodge through our jurisdiction. May we lay aside party prejudice and party strife. May no envious feeling ever penetrate those noble minds, one towards another. May you all aim to fulfill your obligations, then would be peace, unity and brotherly love towards all mankind. May we go on fulfilling the great destiny before us, trusting in the Great Master of all for the result. May the gavel re-echo o'er the land, fulfilling all those things most desirable in the fraternity—peace and unity of spirit. Let us, with renewed vigor, press on to our task until all our designs are accomplished, and death, the conqueror of all, shall end our career. May we all meet again in that temple on high not made with hands, eternal in the heavens, where the loved and parted meet again.

MORTAR AND TROWEL;

OR, THE SYMBOLISMS OF MASONRY PRACTICALLY CONSIDERED.

An Address of June 26th, 1866.

In a thriving city you will often see an accumulation of stones, as brought from the quarry. They lie in great piles upon the ground. They are of all sizes and forms that inexhaustible nature can present. Also, the material has every degree of consistency; some of it hardened by the influences of nature—the sun, the rain and the frost; some of it comparatively friable and soft, coming from the hidden places of the quarry, never before exposed to the light. Looking upon these shapeless masses of stone, the inexperienced will ask, Why have they been brought here at such an expenditure of toil and money? For what purpose are they designed?

But the informed well know that these rude and shapeless masses are to be built up into an edifice for the comfort of man or the worship of God. If for the former, it is that it may shelter loving and tender hearts and afford a hearthstone from which little children may climb to the father's knee. If for the latter, it is that our altar may be reared to the living God, a clustering place for loving worshippers, a font to contain the water of baptism, a place where the Christian, borne toward his last resting place, may be deposited for a few moments of religious devotion, ere he reaches the open grave that awaits him. What an honor invests these rude masses of stone! Who would think in looking upon a happy home or a stately church, that its materials once lay in this form, dishonored and unnamed!

But what is to fasten together these unsightly ashlar that they thus serve the skill of man in such grand and beneficent purposes? It is a substance, humble in itself yet playing so

important a part in the builders' Art as to merit particular notice at our hands. It is a preparation of lime and sand and water, mixed by experienced hands in due proportion and applied by the Trowel to the joining places of stones. This, when hardened, causes the ashlar to cohere so strongly that it is often easier, in throwing down a well-built wall, to *break up the stones*, than to attempt to separate them.—From these practical images, familiar to all of you, I propose to derive the instructions of the present occasion.

On the broad stage of life we see the successive generations of man coming forward, each for his little hour, to play the part designated for him by One, mightier than he. How diverse are the dispositions of men. Some are meek and gentle; some violent, headstrong, passionate. Some are impenetrable to the tenderest emotions; some unsusceptible to these feelings. Some are impulsive, easily tempted, generous to a fault; some slow to think, slow to act, slow to give. In all these points of human character so forcibly contrasted with each other, how exactly they resemble the piles of stones to which I alluded, of which no two are cast in the same mould! The uninformed may well conjecture concerning them, that people of such different minds can never be built up together into a common structure, but must do the work of life in an individual and not a collective capacity.

To make my parallel still plainer, look around you upon the community into which you have been thrown either by birth or adoption. How widely separated are your neighbors in tastes, capacities, dispositions, and objects in life! Now multiply this almost infinite variety by 1,000, by 1,000,000, by 1,000,000,000, and the full diversity of the world of mankind will impress itself upon your mind.—Now ask yourselves is it possible there can be a plan devised, a *moral edifice*, so to speak, that will so agree with the better portion of these men that they can be joined together as one, and labor in harmony? Without experience upon the subject, you would be strongly inclined to answer, No.

Yet there *is* such a moral structure, the society so numerously and respectably represented here to-day. There *is* such a plan, Freemasonry. It is represented under the idea of a Temple in which the widest diversities of human character can be reconciled, where words of praise are uttered, the name of the Most High cherished with reverence, and the laws he has given for the guidance of mankind inculcated in a most impressive manner upon all who enter its portals. On behalf of this great fraternity I appear before you to-day to exhibit some of its graces and commend to public favor the grand objects which it has in view.

Look upon the numerous company of Masons around you to-day. Not more diverse are the clouds of heaven from each other than are the native temperaments of these men; yet not more alike is one of their white aprons to another than are their views, aims and plans as crystallized in the word *Masonry*. Nor will the full bearings of this thought strike you until you consider that like as is this multitude of Freemasons around you, so are the thousands of others in this beautiful State, so are the quarter million of others in the United States, so are the countless multitudes of Masons who by land and sea do the work of the Order around the broad earth. Nor does even this express the whole truth, for the generations of the dead, the millions upon millions who since the days of King Solomon, have entered the mystic door and put on the white apron, have been one with these men in every device that makes up the system termed Freemasonry.

Yes, my hearers: could the long-abandoned, long-forgotten graveyards of the earth yield up their inhabitants to join us here to-day, there is not an allusion that would be more novel to them than it is to us. Under this figure of building materials fitly cemented together, let us then view the great white-aproned brotherhood and ask what is this *Moral Edifice* called Freemasonry? What is this mortar that cements Masons as living stones in one common mass? What is this implement by which it is spread?

There have been many definitions of Masonry, but none better than this: "A Society of moral men, working upon an ancient plan, for mutual improvement, social happiness, and the glory of God!" This definition is terse, comprehensive, and in point of fact, strictly true. Let us examine it, point by point:

First.—It is a Moral Association.

To secure its perpetuation, upon a moral basis, the members pay the strictest regard to the character of those whom they receive into their companionship. And although we do not deny that this rule is sometimes relaxed, and that immoral men do sometimes creep into our fold, yet these are but exceptions to the rule, and their introduction is totally abhorrent to the Masonic system. The gross inconsistency of such an act is so evident, even to the world without, that the evil effects is its own cure. If, for instance, we hear a professing Mason profaning the name of God,—if we see a Mason wallowing in a fit of drunkenness,—if we believe one to be guilty of any gross violation of the moral law, we naturally, and most justly, conclude that the Freemasons have made *a mistake* in taking that unworthy man amongst them. And we feel a sentiment of *pity* for the Lodge, just as we pity a tender and faithful woman whom we see married to a beastly sot or a licentious reprobate; we *pity* the unhappy woman for her mistake.

Second.—Our System is Ancient.

The plan upon which we work, is known, upon incontrovertible evidence, to be substantially the same that has been practiced from remotest ages. The evidence of this is abundantly given in the Masonic publications, to which, for the want of time, I must refer you to-day.

Third.—Our System tends to the Improvement of its Members.

A glance at the various text books used by the Masonic Fraternity will prove to you that there never were more excellent rules or useful maxims laid down, than are inculcated

in the several Masonic lectures. And you will admit that, in the very nature of man, it is impossible that such things can be rehearsed, month by month, in our hearing, without working some improvement in the principles of philanthropy and virtue. But we have only to point to the results of all correct Lodge-working to show that from it goes out a spirit of virtuous self-denial, charity and godliness second only to the Christian church.

Fourth.—Our System is Promotive of Social Happiness.

It has ever been admitted, as well by the enemies as the advocates of Masonry, that its communion is one of much pleasure to its members. The social gatherings of Masonry have equally afforded a charm to a Washington, a Franklin, a Clay, a Jackson, a Buchanan, a Cass,—men as different in their social structure as the Creator ever made. To this list I could readily add a thousand; from the stoic Percival to the good fellow Burns; from the stern Wellington to the rubicund Putnam; from the eccentric Loronzo Dow to the staid and steady Bishop Smith; but the list would be well nigh endless.

Fifth.—Our System Cherishes the Glory of God.

This, too, must be partly taken for granted until you can examine our publications. In them you will see that we begin and end every important Masonic undertaking with prayer; that we do all our Lodge business beneath the All-seeing Eye of God, within view of His Open Word in the center and His own Initial in the East, and that no public exhibition of Masonry can be made without an Open Bible prominently displayed.

Two Noteworthy Institutions.

There are two institutions in your midst, and only two, that have outlived every form of opposition, the caprices of fashion, the corruption and disorganization of their own votaries, and the sweeping march of events that has spared so little; only two that have renewed the spirit of their youth and are more

vigorous and promising this day than ever before; they are the Christian Church and the Masonic Order. To me, each of them seems marked out by the finger of a Divine intelligence. What their perfect development will be can only be known to Him who knows the end from the beginning. But taking merely a human view of them, I anticipate that until the millennial day *Masonry* will walk side by side with her greater sister, *Christianity*.

The Mortar.

The mortar that cements Freemasons together is like that upon the wall, which was described—humble enough in itself, yet cohesive and durable beyond all other attachments save the ties of consanguinity or marriage. It is so well described in our published lectures that I prefer to read from them. It is styled there “the cement of brotherly love and affection: that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.”

Brotherly love and affection! how often I am asked, Is there such a thing as disinterested, unselfish love in the Lodge? The world outside is cold and ungrateful to the sensitive heart—is it any better with us? Thousands who enter the Masonic portals do not find it so—how is that?

I reply in the words of our first M. E. Grand Master, “he who would have friends must himself be friendly.” The Mason who *diffuses* the loving and fraternal sentiment around him will gather in a rich harvest of love. I look upon Masonry as the best of all fields wherein to sow earnest philanthropy and self-denial; the certainty of an abundant harvest cannot be overrated. In other words, let the mortar which fastens a brother to his Lodge be “brotherly love affection,” and he will realize that there is a reality in the Masonic attachment.

The Trowel.

The implement with which this strong and durable compound is spread, which unites the Masonic brethren into one common mass, is called, in technical language, The Trowel. Practically it is the influence of moral and well-instructed officers in the Lodge. There is no society that is so dependent upon its officers as Freemasonry. In fact, the motto "like Master, like Lodge" is closely applicable to our Order. The presiding officer of the Lodge has it in his power, by good precept and example, to make his Lodge almost anything he will; a band of loving brothers, supporters of religion, temperate dispensers of the largest bounty and charity to the distressed; they will cheerfully follow his lead in all these things if he *will* but lead.

Watch an industrious, skillful and honest brick mason, as day by day, he labors upon his wall! See how *plumb* it rises towards heaven! See how true are the angles! Observe the bricks, how artistically they are laid, and the mortar, how abundantly, yet how prudently and evenly, he lays it down! That is the model of a good Lodge-Master, for the Lodge will be just what he makes it. He is emphatically its Trowel.

(To be completed in our next.)

A WARNING.

PASS HIM AROUND.—I have been credibly informed by brethren of the craft that one A. J. Snider, has been lecturing and conferring side degrees, claiming to have authority from me. I take this opportunity of informing the craft and the public generally, that I have never given him any such authority. I also have good reason to believe that said A. J. Snider is an expelled Mason and an impostor.

W. D. FERRISS,

D. D. G. Master Third District, and

Grand Lecturer for State of Mississippi.

DEACONVILLE, MISS., April 5, 1865.

MOZART, THE MUSICIAN.

The publication of a volume, by Lady Wallace, of Mozart's Letters, has called extraordinary attention to the life and character of that child of song and immortal composer. Mozart was a Freemason, and among his best pieces is one written for a Masonic occasion. The part of the work referring to this is as follows :

"The short rest from his labors which Constanze effected, invigorated so much the failing health of the invalid *maestro*, that soon afterwards he again asked for his score, and in addition wrote at this very time a Masonic cantata, 'Das Lob der Freundschaft,' which he conducted himself on the 15th of November, at a festival of the Masonic Lodge to which he belonged."

The last written words of Mozart were: "Adieu! The hour strikes. Farewell. We shall meet again."

While working at the Requiem, which he frequently did on his sick-bed, when a number was finished, he caused it to be sung, taking the alt himself in his delicate falsetto. The day before his death he desired the score to be brought to him in bed, (it was two o'clock in the afternoon,) and sang his part; Benedict Shack (for whom he had written the part of Tamino) took the soprano, his brother-in-law, Hofer, the tenor, and Gerl (the singer of Sarrastro) the bass. They had got through the various parts, to the first bars of the *Lacrimosa*, when Mozart suddenly burst into tears and laid aside the score. The delicate organs of his bodily frame were already fast decaying, so much so, that even his cherished canary was obliged to be taken out of the room, because the invalid could no longer bear its singing.

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Recorders send us their published proceedings, directed "VOICE OF MASONRY, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

Maine Grand Lodge—Elected May, 1866.—Timothy J. Murray, G. M.; John H. Lynde, D. G. M.; David Cargill, S. G. W.; T. R. Simonton, J. G. W.; Moses Dodge, G. T.; Ira Berry, G. S.

Oskaloosa Council, No. 7, R. & S. M.—C. W. Fisher, T. I. G. M.; I. Y. Hopkins, R. I. G. M.; H. Howard, P. C. W.

Amity Lodge, No. 186, A. F. & A. M., Oskaloosa, Iowa.—I. Y. Hopkins, W. M.; H. R. Kendig, S. W.; M. L. Jackson, J. W.

Grand Consistory, 32 Deg. Scotch Rite, Northern Jurisdiction.—One branch of this Order elected, June, 1866, the following distinguished gentlemen: Wm. H. Turner, 33d, of Illinois, Pres. Grand Commander; Alfred Cough, 33d, of Pennsylvania, Lt. G. C.; Chas. W. Carter, 33d, of Connecticut, 2d Lt. G. C.; C. Levi Woodbury, 32d, of Massachusetts, Minister of State; John D. Caldwell, 33d, of Ohio, Chancellor; Rev. Chas. H. Titus, 33d, of New York Island, Chaplain; Edwin A. Davis, 33d, of Indiana, Master of Ceremonies;

Chas. G. Pickering, 32d, of New Hampshire, Introducer ; Wm. R. Clapp, 32d, of New Jersey, Standard Bearer ; Edward P. Burnham, 32d, of Maine, Captain of Guards ; J. Eastman Johnson, 33d, of Michigan, Hospitaller ; Eben F. Gay, 32d, of Massachusetts, Sentinel. The deliberations of the Council were of the most harmonious character, and the reports, from eighty-one working bodies, show the order to be in as successful operation as ever before in its history in this country.

Grand Consistory S. P. R. S., 32 Deg., for Kentucky.—This body was organized on 20th August, 1852, by Ills. Bro. Albert G. Mackey, M. D., 33d, Sec'y Gen'l of Supreme Council for the Southern Jurisdiction, and the following B. B., composing the Consistory, were duly installed: Henry W. Gray, Commander-in-Chief; Henry Hudson, 1st Lt. Com.; Jno. H. Howe, 2d Lt. Com.; Isaac Cromie, Gr. Treasurer; Fred Webber, Gr. Sec'y, &c.; Rob't Storey, Minister of State; Lewis Van White, Gr. Master of Ceremonies; C. Burwanger, Gr. Standard Bearer. Of these, Bros. I. Cromie, Rob't Storey, L. Van White, and C. Burwanger, have gone to their reward. The Rite met with much opposition from Brethren who claim superiority for the York Rite, but who, unfortunately for their own pretensions, were zealous supporters of the Degrees of Royal and Select Masters, which are considered as Side Degrees in the A. & A. Rite, and were organized by Bro. Baker, in Kentucky, he being, we believe, a Deputy of the Supreme Council, traveling to disseminate the Degrees.

Time rolled on, Bro. Rob Morris, then G. M. of Kentucky, affiliated with the Grand Consistory and was elected Commander on the 22d Nov., 1858. His duties soon called him from the State. The country began to be disturbed, and finally the war broke out. Some of the members went South and fell, among them that genial soul, Frank Tryon, whose

zeal in the Templars Order placed it in a position to command respect among the Masons of the State. "*Peace to his ashes!*"

In 1859, Bro. Fred Webber was created a Sov. Gr. Ins. Gen'l of 33d, and active member (for Kentucky) of the S.: C.: , and was duly initiated at the meeting held that year in Charleston, South Carolina.

In 1860, Bro. Jno. C. Breckinridge was created a S.: G.: I.: G.: , 33d, at a meeting of the Supreme Council, held in Washington, D. C. Bro. Breckinridge was then Vice President of the United States.

The great obstacle to progress was the want of proper Rituals, thanks to the indomitable energy and perseverance of our Ills. Bro. (and Head of the Rite in the Southern Jurisdiction,) Albert Pike, the difficulty has been obviated, and, to-day, the Grand Consistory has new life infused into it, and the first subordinate body in the State, WEBBER LODGE OF PERFECTION, No. 1, was inaugurated and the officers installed on the 13th of June, 1866. In a few weeks the Consistory will constitute a Council P. of J. Chapter R.: X and Council of Kadosh, in Louisville, as well as bodies in Lexington, Frankfort, Maysville, Paducah, &c.

The Rite is now placed on a firm footing, and we look forward to the day, and that not far distant, when every intelligent Mason in the State will esteem it a privilege as well as an honor to be enrolled among the members of the "*Rite Universal.*"

One of the members is now in France, and will, we presume, bring home with him many very valuable articles needed in the working of the Degrees that cannot be purchased in this country except at an enormous price.

Since the meeting of the Supreme Council, 33d, in April last, the Consistory has done a great deal of work, many of the Brethren especially: Bros. Cowling, Howe and Beatty, 32d, and Webber, 33d, have worked day and night for over

four weeks, till they have the satisfaction of seeing their labors rewarded, and have now on their rolls about 38 new members who have attained the 14th Degree and will, soon as it can be done with propriety, be advanced by degrees to the 32d, the various bodies being formed as they advance; all who have been admitted are Masons of the right kind and have made their mark masonically in the York Rite.

"IN HOC SIGNO VINCES."

Fling out the Banner! let it float
 Sky-ward and sea ward, high and wide;
 The sun, that lights its shining folds,
 The Cross, on which the Savior died.

Fling out the Banner! Angels bend,
 In anxious silence, o'er the sign;
 And vainly seek to comprehend
 The wonder of his love divine.

Fling out the Banner! Heathen lands
 Shall see, from far, the glorious sight,
 And nations, crowding to be born,
 Baptize their spirits in its light.

Fling out the Bonner! Sin sick souls,
 That sink and perish in the strife,
 Shall touch in faith its radiant hem,
 And spring immortal into life.

Fling out the Banner! Let it float
 Sky-ward and sea-ward, high and wide;
 Our glory, only in the Cross;
 Our only hope the Crucified.

Fling out the Banner! Wide and high,
 Sea-ward and sky-ward, let it shine;
 Nor skill, nor might, nor merit ours;
 We conquer only in that sign.

—*Bishop Doane.*

IN MEMORIAM.

[Under this heading will be inserted the names of deceased Brethren, with brief extracts from Obituary Notices, when communicated to us. We solicit from our readers early intelligence of the deaths of Masons, with age, affiliation, and day of decease.]

His work was not done, yet his column is broken,
Mourn ye and weep, for ye cherished his worth;
Let every tear-drop be sympathy's token—
Lost to the Brotherhood, lost to the earth.

Harris.—Bro. George S. Harris, of Rochester, N. Y., died July 2, 1866. He was greatly esteemed by the fraternity and the public generally.

Mount.—Bro. James Mount, of Fortitude Lodge, No. 47, LaGrange, Ky., died Oct. 17, 1864, aged 69 years.

Raine.—Bro. James W. Raine, of Elizabethtown, Ky., died May, 1866. Also, Bro. Robert S. Forde, of the same Lodge.

Seaton.—Col. W. W. Seaton, well known in connection with the *National Intelligencer*, died to-day of a cancer with which he had been afflicted for several months. He was about eighty-one years of age. He was, in former days, a devoted Mason.

Farnham.—Bro. LeRoy Farnham died at Buffalo, N. Y., recently, aged 66 years. He was Sheriff of Erie County from 1849 to 1852, and Deputy Provost Marshal during a portion of the rebellion. He was a very devoted Mason.

Thorpe.—Bro. Henry W. Thorpe, formerly of Winchester, Va., and a learned and zealous Mason, died Nov. 1, 1863.

Sargeant.—Bro. M. Wheeler Sargeant, the first Mayor of Winona, and one of the ablest lawyers of Minnesota, died lately. He had been a resident of Winona for thirteen years. His funeral was the largest ever attended in that place. He was buried by the Masonic fraternity.

Coons.—Died near Oak Ridge, Cape Girardeau Co., Mo., on the 31st day of May, 1866, Bro. Andrew Nelson Coons, a member of Lee Centre Lodge, No. 146, Ills., buried with Masonic honors by Mystic Tie Lodge, No. 221, of A. F. & A. M., Oak Ridge, Mo.

Attest,

G. C. PEPPER, Sec'y.

Roby.—Bro. Albert C. Roby was born in Washington, Wilkes Co., Georgia, Feb. 16th, 1815. In 1836 he became a member of Rising Sun Lodge, Decatur, Ala. In 1844, he removed with his family to Mississippi, and in 1851 he became a member of the Chapter in Macon. In 1860, he removed to West Point, Miss., and connected himself with Cannon Lodge. His earthly career was closed June 15th, 1866. He was buried with Masonic honors.

Robertson.—At Edinburgh, Scotland, on 21st May, 1860, Bro. William Robertson, Star Hotel, and member of the Lodge Peebles, Kilwinning, No. 24.

Blackwood —At Scoonie Manse, Leven, on 16th May, Bro. the Rev. James Blackwood, A. M., aged 32, M. M. of Lodge Ceres, No. 84, and Chaplain of Lodge Elgin, No. 91.

Turnbull.—At Selkirk, on 14th April, Bro. and Companion Walter Turnbull, member of Lodge St. John's, Selkirk, No. 32, and of Chapter No. 28. The deceased was (with one exception) the oldest Mason in the district, having been initiated on 30th December, 1806, and served all the offices from Steward to R. W. M.

Irvine.—Died on May 16th, at the age of 35, Bro. James Irvine, of the firm of Paterson & Irvine, Solicitors, Leith, and Secretary of the Lodge Trafalgar, No. 223. Among the Members of the Trafalgar, Bro. Irvine was an especial favorite, for to the shrewdness, clear-headedness, and promptness of action, which were pre-eminently his, and which made his advice and assistance in the business matters of the Lodge (ever most heartily given) of the greatest value, he added a modest and unassuming yet cheerful and genial manner, which endeared him to his friends, and made him an ever welcome guest at the festive meetings of the Lodge. Bro. Irvine was endowed in no mean degree with the poetic faculty; and although he could never be persuaded to print a collection of his poems, many of his friends possess in manuscript the productions of his inspired moments, doubly treasured now that the mind that conceived them is passed away. Hampered for some years past with failing health, most uncomplainingly borne, he yet discharged to the full the numerous claims upon him in private, in the Masonic world, and in the active prosecution of the duties of an arduous profession. A crowd of mourning friends, including the greater part of the members of the Trafalgar Lodge, and several members of the district Lodges, followed the body to its last resting place in Rosebank Cemetery.

A GOOD SPECIMEN OF CRYPTOGRAPHY.—The following is as good a specimen of cryptographic writing as we have come across for many a day. We will give the elucidation of it in the next issue of the VOICE :

53 ††† 305)) 6 * ; 4826) †.) †) ; 806 * ; 48 † 8 ¶ 60))
 85 ; 1 † * 8 † 83 (88) 5 * † ; 46 (; 88 * 96 * ? ; 8) * † (;
 485) ; 5 * † 2 : * † (; 4956 * 2 (5 * — 4) 8 ¶ 8 * ; 4069285
) ;) 6 † 8) 4 † † ; 1 († 9 ; 48081 ; 8 : 8 † 1 ; 48 † 85 ; 4)
 485 † 528806 * 81 († 9 ; 48 ; (88 ; 4 († ? 34 ; 48) 4 † ; 161
 ; : 188 ; † ? ;

Suppose some of our ingenious craftsmen try their skill on it !

BOOK NOTICES.

THE GENERAL AHIMAN REZON AND FREEMASON'S GUIDE; containing Monitorial Instructions in the Blue Lodge; with all the Directions usually given to Past Masters; a Ritual for a Lodge of Sorrow and the Ceremonies of Consecrating Masonic Cemeteries; also, an Appendix with Forms of Masonic Documents, Masonic Trials, etc. By Daniel Sickels, 33°, author of "The Freemasons' Monitor," Secretary General of the Supreme Council, Northern Jurisdiction, etc. New York: Masonic Publishing and Manufacturing Co. 1866.

This elegant volume, whose title we have given in somewhat condensed form, is a genuine addition to the Masonic ritual-literature of the day. It is elegantly printed, as everything is that emanates from Macoy & Sickels. As a frontispiece, there is given a Tracing-board of the 18th Century, reproduced from one of Dr. Oliver's publications.

The signification of the somewhat uncouth term "Ahiman Rezon" is given in a prefatory chapter by Hon. Wm. S. Rockwell, of Georgia, as "The Supreme Law of a Brother," although Dr. Dalcho translates it "The Secrets of a Prepared Brother," in which sense it is singularly inappropriate to a Masonic Monitor. In the sense that Bro. Rockwell construes it, the term is more admissible, yet we should have preferred the secondary title outright, the work, in the best sense of the phrase, being a *Freemason's Guide*.

As a whole we think Bro. Sickels' new book by far the best work illustrative of Symbolical Masonry that has emanated from an Eastern house, and we predict for it an extensive circulation. The emblems which we presume were prepared under the eye of Robert Macoy,—the best delineator of such things this country has ever produced,—are master-pieces of beauty and appropriateness. It is a real satisfaction to look upon them.

The feature in this "Ahiman Rezon" which is proposed as its principal claim to originality, is the manner in which notes and comments are interwoven with the text. Some of these are uncommonly good.

We see a notice in a Scotch paper of the following work :

RECOLLECTIONS OF THE LODGE OF FREEMASONS AT THORNHILL.

By David Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland.

This is a little volume of about a hundred pages, relating to the somewhat eventful history of the Masonic Lodge of Thornhill during the half century or so of its existence.

The *London Freemasons' Magazine* of 10th March, in the course of a lengthened *critique*, says:—"From the title of Bro. Lyon's little work one might be led to expect a mere dry ordinary record of Lodge proceedings, but a perusal of its contents proves it to be quite the contrary. The history of St. John's, Thornhill, from its foundation in 1814 to the present time, is rendered especially interesting from the record of the useful activity of that Lodge during the fifty years of its existence. We congratulate Bro. Lyon upon the result of his labors as set before us in this little work: he has succeeded in passing under review the leading events in the history of St. John's, so as to produce a very interesting and readable book, and that, too, as he very aptly expresses himself, he hopes to have done,—'without at all rupturing the lattice work of symbolism which separates the Order from all other human institutions.'" The 'Masonic Press' (London) of March 1, in its notice of the "Recollections," says:—"Oh! that we had a few brethren amongst ourselves that would undertake to give us such compendiums of Lodge history. If Masonic study ought to be encouraged as a duty, a tempting field lies open to many a willing student who is at a loss for a theme. Such brethren will find in Bro. Murray Lyon's "Recollections" a model of what the treatment should be; and the general masonic reader—who does not write—will reap much advantage from the perusal of it, as it will make him acquainted with many curious masonic customs, much charming anecdote, and a tolerably fair share of masonic verse. Of course it cannot be concealed that Bro. Murray Lyon writes with 'the pen of a ready writer,' but the charm of the book is that it is free from book-making, redolent of genial humor,

pleasant gossip, and general information." The 'Scottish Freemasons' Magazine' (Edinburgh) of Feb. 1, says:—"We feel diffident in speaking of this work. We would fain have it speak for itself; but were we to open its pages to our readers, the end of the book would be seen ere they would cry, 'Hold, enough.' The work reminds, in no small degree, of 'A Winter with Burns,' describing the Canongate Kilwinning of that date. It is brimful of quaint masonic and antiquarian lore. . . . This work of Mr. Lyon, while nerving on the brethren of Thornhill, will have a beneficial effect upon Freemasonry at large. This work is another instance of how the history of any institution, never mind how far removed from the business and turmoil of the world, can still show lights and shadows, which beggar the poet's dreams and the novelist's fancy."

MALIGNANT MASONS.

Some Masons pride themselves on being blunt, or, as they call it "honest;" but very blunt people do little good to others, and get little love to themselves. Our lectures recommend gentleness and kindness. There is nothing in this world of ours half so mean as a vindictive and malignant disposition. Yet many Masons gratify this spirit, and deceive themselves with the idea that they are rebuking sin. Masons should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in the Lodge what a very witty and sarcastic person is in society, or what a tell-tale is in a school, and approximate very closely to that class which the apostle terms "busy bodies in other men's matters." Such Masons come in time to be regarded as nuisances in society, constantly to be avoided, and the little good they may do is thrown away. Our manner must be tender and winning. The nail of reproof, says an old writer, must be well oiled in kindness before it is driven home.

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of *THE VOICE* in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial work-bench.]

—A valued correspondent, who is a close observer of men and customs, writes us from Louisville under the head of "Useful Masons:" "Some men, when they come into the Order, expect to have everything done for them; they appear to act as if they thought the Order was instituted for their sole benefit, and all they have to do is to find fault. Others go to work with a will to do good. The brethren do homage to such, and very soon without their seeking place them in the highest places of trust and honor. Such a case I find here in Bro. Dr. Thomas G. Lookerman, he is only a three years old Mason and is W. M. of Abram Lodge, No. 8, one of the oldest lodges in the State, he is also High Priest of Louisville Chapter No. 5, a leading officer in the Council and T. P. G. M. in the Lodge of Perfection in this city, filling each position with credit to himself and honor to the Fraternity."

—A call at our office from the veteran, C. C. Cheney, of Janesville, Wisconsin, has given us much satisfaction. Such is the enthusiasm of this venerable brother that he has not missed a meeting of his Lodge, Chapter, Council, or Commandery for three years!

—A foreign friend has sent us late copies of “Die Banhutte,” a German Masonic periodical, published by Bro. J. G. Findel, at Leipzig, Germany. We believe “Die Banhutte” is the acknowledged leader of foreign Masonic periodicals.

Our friend has also favored us with a prospectus of a work entitled “The History of Freemasonry, from its origin to the present day; drawn from the best sources and the most recent investigations by J. G. Findel.”

The price of this is \$3. We believe it can be had in New York.

—A man, in Scotland, has been sentenced to ten days’ imprisonment for trying to gain admission into a Masonic Lodge when he was not a member of the Order.

—We observe in the *Savannah Daily Advertiser*, an excellent sheet, published by our old friend, Bro. E. O. Withrington, that the Craft of that city enjoyed a reunion on St. John’s Day.

—We have to congratulate our friend, Bro. S. B. Hempstead, of Adel, Iowa, on his late successful visit to Ohio, in which he secured an excellent wife in the person of Miss L. Olmstead. May their union be perpetual.

—There is a plaguey sight more truth than poetry in these lines:

What legions of “friends” always bless us,
When golden success lights our day?
How they smile as they softly address us,
So cordial, good humored, and gay!
But ah! when the sun of prosperity
Hath set, then how quickly they frown,
And cry out in tones of severity,
“Kick the man, don’t you see he’s down!”

—The terrible war raging in Europe has revived an old association for good. Conspicuous in the hospitals, working diligently in their voluntary labor, are the Knights of St. John of Jerusalem. This order of Knighthood, renewed lately for the succor of the weak and suffering, has sent here a large hospital establishment, under the direction of Count Theodore Stolberg. From the voluntary contributions of the Knights, hospitals are maintained in the nearest towns and in the field, all necessary hospital stores are carried by the Order, and means of transport accompany the army, hospital nurses are provided, and by their aid many wounded are carefully attended who could not be looked after by the ordinary arrangements.

—An attempt was made June 15th to burn the Masonic Temple at Cincinnati, O. It was set on fire in two places, and damaged to the amount of \$15,000.

—We have a full and interesting account from an English paper of the installation of Rev. John Huyshe, as Provincial Grand Master of Devon, England, May 24th, the successor of the late Earl Fortescue, deceased. The ceremonies were performed at Exeter. Many distinguished Masons were present, the services being under the supervision of the Grand Registrar of England. In proof of the respect entertained for Bro. Huyshe, a gold chain of office and other paraphernalia had been purchased worth 200 guineas. Addresses were delivered by Brothers Metham, Huyshe, and others.

—A distinguished brother from a Western jurisdiction writes: "How strangely it sounds and how harshly it grates upon the ear to hear it said that a Mason has enemies amongst the craft. Would it not be well for such to cease their labors upon the second Temple and their worship at the shrine of the Crucified Redeemer and turn back to the uses of the Trowel, Square and Compass?"

—The last Grand Lodge of New York passed resolutions forbidding Masons, under penalty of Masonic discipline, from using Masonic emblems in connection with their business notices and advertisements.

—In the *Weekly Banner*, of June 6th last, published at Elizabethtown, Ky., we find a well-filled Masonic department, embracing a sketch of Grand Lodge Proceedings of Kentucky, and biographical notice of Bro. the Hon. C. G. Wintersmith, P. G. M. of that State, a most distinguished jurist and Freemason.

—Bro. E. G. Hamilton, of LaPorte, Indiana, has just been appointed Dep. Grand Lecturer of the State, with instructions to visit and thoroughly instruct the Lodges in the Webb Work and Ritual.

We congratulate the Craft in Indiana on the appointment of so accomplished a gentlemen and thorough Ritualist, although a young man and a young Mason, few have given the Ritual subject so thorough an investigation in so short a time as he has, sparing neither time, labor nor money in his researches, accomplishing in months that which took others years. Again, we congratulate the Craft, and think no better selection could be made.

—Bro. Fisher, of Oskaloosa, Iowa, writes us that they have just instituted Oskaloosa Council, No. 7, R. & S. M., and have also received a charter for a second Lodge in that place, to be called Amity Lodge, No. 186; that the new Lodge commenced work with about 25 petitions, and that they are working energetically and faithfully; that they have now two Lodges, one Chapter, one Council, and one Commandery, all working well. We wish them great success. The list of officers will be found under the proper head.

—Bro. Prof. J. L. Enos, of Cedar Rapids, Iowa, writes us : “ We are anxious to see the oration of Bro. Morris, at Cedar Rapids. Everybody praises it. It was a most happy effort, and our social time in the evening will long be remembered by those in attendance as one of the bright spots in life. Bro. Morris is peculiarly happy on such occasions.”

—Bro. B. J. Witherspoon, of Lancaster Court House, South Carolina, thus writes : “ Our Lodge, (Jackson, No. 53,) is in fine order, and we expect to celebrate the approaching 24th of June by speeches and a dinner, &c.”

—The Address referred to in the following notice is the one now publishing in our columns. It was delivered at Cedar Rapids, Iowa, June 26th last :

MASONIC CELEBRATION.—The celebration of St. John's Day, which took place on Tuesday last, was a very pleasant affair. After marching through the principal streets, the procession repaired to the grove north of town, where the audience was addressed by Robt. Morris, Past Grand Master of the Grand Lodge of Kentucky, now, we believe, a resident of Chicago. The address was truly eloquent, and gave plainer explanations, and more beautiful illustrations of the symbols of Masonry, than it has ever before been our good fortune to listen to. The beauties and benefits of Masonry were portrayed in glowing characters, and the whole address did honor to the speaker and his cause. After the address, the fraternity and families partook of the bountiful repast spread for them in the grove. The performances were interspersed with music by the Cedar Rapids Brass Band, and a quartette of male singers. The pieces sang by the latter were prepared for the occasion, to which the sentiment was admirably adapted. A ball in the evening closed the festivities, all of which we believe passed off pleasantly to all who participated, and profitably to all interested in the cause of Masonry.

—The establishment of Bro. H. C. Caberey, of 60 State St., Chicago, is so well known to all Masons in the Northwest, as hardly to need a notice at our hands. He is an excellent fellow, and sells good goods at square prices.

STANDARD NOTICES.

All correspondence of **THE VOICE OF MASONRY**, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, and the brilliant series of works entitled "*Special Helps*," just issued, must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

—Hereafter, I will sell any publication of my own at the advertised price and *pay the postage*. I will also supply Webb's Large Monitor for \$1.50 and *pay the postage*.

—The year having half expired, new subscribers may, if they prefer it, begin their terms of subscription with July. Agents will please notice this in taking subscriptions.

NOTICES OF EXPULSION.—We must decline publishing any notices of Expulsion. Many Grand Lodges expressly forbid these notices being made outside of the columns of their own proceedings. Others think, and justly, too, that it is improper thus to ventilate the darker history of our Order.

MASONIC MANUAL.—To those who have so generously patronized the "*Rosary of the Eastern Star*" published, I would give notice that by an arrangement entered into between Messrs. Macoy & Sickels of New York, and myself, I have ceased the publication of the "*Rosary*," and in its place have substituted the "*Manual of the Eastern Star*," which will hereafter be published jointly by us. It is a more elegant work than the "*Rosary*," finely illustrated by emblematic engravings, and sold at the same price, viz: \$1 per copy, postpaid. Orders are respectfully solicited.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of **THE VOICE** is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having a large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand at *this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50; if ordered by mail, 20 cents must be added for postage. Address,

J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

THE VOICE OF MASONRY.

SEPTEMBER, 1866.

PRIVILEGES OF CLERGY.

The question has more than once arisen in connection with the Masonic Society, how far a Brother is justified in exposing in testimony before a Court, matters Masonically communicated to him? Our own opinion, frequently expressed, is that a fact Masonically given us *is not our own to impart* without the consent of him who first communicated it; and, court or no court, *we would not impart it*. In a recent trial for divorce, in some Eastern State, a clergyman testified that the lady had spoken to him about the matter "in his professional capacity," and the Court decided that "he had the privilege of *not answering* anything which he had heard as a clergyman." Commenting upon this, the press says:

"For our part, it seems to us that the question has two sides. No doubt ordinarily confidences made to a minister should be, and we believe are, deemed sacred. But the administration of justice is a matter of the first importance, and cases may be easily conceived in which confessions made to clerical ears may afford the only means of discovering truth and doing justice. Did Judge Garvin state what is the present state of the law on the subject? Has a clergyman on the witness stand the right to decline revealing what has come to his knowledge in his official capacity? We would be glad if some of our

THE LEVEL AND THE SQUARE.

Correspondents every little while are asking for copies of this favorite ode: so we insert it entire:

We meet upon the level and we part upon the square—
 What words of precious meaning those words Masonic are!
 Come let us contemplate them—they are worthy of a thought—
 With the highest and the lowest, and the rarest they are fraught.

We meet upon the level, tho' from every station come,
 The King from out his Palace, the poor man from his home,
 For the one must leave his diadem outside the Mason's door,
 And the other finds his true respect upon the checkered floor.

We part upon the Square,—for the world must have its due,
 We mingle with its multitude, a cold, unfriendly crew;
 But the influence of our gatherings in memory is green,
 And we long upon the level to renew the happy scene.

There's a world where all are equal; we are hurrying towards
 it fast,
 We shall meet upon the level there when the gates of death
 are past,
 We shall stand before the Orient, and our Master will be there
 To try the blocks we offer with his own unerring square.

We shall meet upon the level there, but never thence depart;
 There's a Mansion—'tis all ready for each trusting, faithful
 heart,
 There's a Mansion, and a welcome, and a multitude is there,
 Who have met upon the level, and been tried upon the square.

Let us meet upon the level, then, while laboring patient here,
 Let us meet and let us labor, tho' the labor be severe;
 Already in the western sky the signs bid us prepare
 To gather up our working tools and part upon the square.

Hands round ye faithful Masons all, the bright fraternal chain;
 We part upon the square below to meet in heaven again.
 Oh, what words of precious meaning those words Masonic are—
 We meet upon the level, and part upon the square.

THE TROUBLES IN THE SCOTCH RITE.

Some of our readers have expressed their surprise that we do not give greater prominence in our columns to the subject of Scotch Masonry, which is exciting so much interest in this country. In deference to their wishes, we take up for review this month, the proceedings of the Boston branch of that Rite at their Annual Session, May 17th, 1866.

There are two conflicting authorities of Scotch Masonry in the Northern States, each of which has expelled the other with every sign of contempt and degradation that it was in their power to bestow. One of these authorities, formerly established at New York, but now at Boston, held its session May 17th, as above, and the pamphlet before us is the result. The meeting was largely attended by many of the purest minds and brightest lights of the Order. An earnestness and conscientiousness characterized their proceedings which leave no room to doubt their sincerity. The venerable Van Rensselaer, Sovereign Grand Commander, presided; surrounded and assisted by an array of gentlemen of the first class. What will be the results of these deliberations, whether to bring about that state of union between the conflicting authorities that is essential to permanent success, or to harden and increase the obstinacy that has heretofore characterized both parties remains to be seen. We hope for the best.

Mr. Van Rensselaer devotes the greater part of his address to a reply to a recent Address of Mr. Pike, who at this time holds a similar position in the Southern Supreme Council. The latter had expressed an opinion adverse to the legitimacy of the body whose proceedings are now under our consideration, and particularly against the authority of Mr. Van Rensselaer as its head. In response to this the latter has clearly carried the war into the enemy's country, showing the weak-

ness of Mr. Pike's own claims to power; the unsoundness of his conclusions, and the firmness of the foundation on which the Boston people stand. The whole is an illustration of the adage concerning glass houses and stone-throwing.

In the pamphlet before us, Mr. Van Rensselaer enlarges upon the following facts: that more than 36 years ago the Southern Council lost its records, manuscripts, and seals, and was indebted to the Northern Council for duplicates. That in 1859 there were but four or five members of the Southern Council, and that those four reorganized the Order, changed the Constitution and elected Pike *for life* as its head. That in 1822 the same body was reduced to four members, three of whom deposed the other, and reorganized the system. That in the quarrel at Boston, in 1861, with which our readers are familiar, Pike has heretofore advised the friends of Van Rensselaer to pursue the course they have done; and in 1863 did issue a circular denouncing the New York body, made up of such men as Judge Lewis, Salem Town, John W. Simons, and the like, as *illegitimate*. That Mr. Pike, in a circular of April 19th, 1866, has charged the Boston people, both in English and Latin, with conduct of the grossest sort, "his judgment having doubtless been warped, his reason misled and his memory weakened by influences to which allusion need not be made." That the said Pike has been masonically baptizing infants in New York, "a blasphemous ceremony without precedent in this jurisdiction,"—and much more to the same purpose.

Following this Address by Mr. Van Rensselaer is a Report by a committee of nine upon the same subject. This committee does not exactly see that Mr. Pike's circulars are the official expression of the Supreme Council, of which he is the head, but they are calculated, for all that, "to sow doubts and dissensions in this Holy Empire." In a most able and logical line of argument this report shows that what was done in 1860-1 at Boston, was a matter "internal to its own jurisdiction, domestic to the Rite, and to be properly dealt with under

its independent powers, exclusive of foreign intervention." They also handle the case of Dalcho above alluded to, and throw back the question of legitimacy upon the Southern body.

We have thus fairly stated the questions presented in the pamphlet before us. Whether the subject is worth the space we have given it, we leave our readers to judge. That it is a theme which the Masonic press cannot ignore, all must admit. Would that the great fraternity of Masons could be induced to forego these senseless quarrels and unite lovingly around a common altar to do the work of philanthropy and religion to which God has called them. So mote it be.

P. S. In a second reading of this article it seems necessary to publish the conclusions to which the Southern Council had come, and which have excited so much feeling at Boston. Here they are:

Resolved, That in the opinion of this Supreme Council, the action of the S. G. I. G., 33d, members of the Supreme Council of the Northern Jurisdiction of the United States, who on the 25th of August, 1860, opened the Supreme Council of that Jurisdiction after the departure of the Sovereign Grand Commander, was illegal, null and void, because the said Inspectors, being but four in number, viz., Bros. Moore, Case, Starkweather, and Young, did not constitute a quorum for the transaction of business, more especially for the expulsion of Ill. Bros. Raymond and Robinson.

Resolved, That the action of the Inspectors who organized a new Council on the 21st day of May, 1861, was also illegal, null and void: 1st, because the said Inspectors being only *two* in number, viz., Bros. Raymond, S. G. C., and Robinson, Lieut. G. C., did not constitute a quorum for the transaction of business; 2d, because there were *eight* active members of the Supreme Council for the Northern Jurisdiction, and Bros. Raymond and Robinson, proceeding upon the erroneous idea that there were but *five*, added to themselves as active members *four* others, a single vacancy only existing, before displacing for contumacy or other cause, any of the other active members who were not present, and therefore it being by the body thus irregularly created that said members, viz., Bros. Moore, Case, and Starkweather, were expelled, the expulsion for that reason was altogether ineffectual.

Resolved, That entertaining these views of the Constitutional questions involved in this controversy, this Supreme Council can only recognize the following brethren as legal, S. G. I. G., active members of the Supreme Council of the Northern Jurisdiction of the United States, viz., Ill. Bros. Robinson, Moore, Case, Young, and Starkweather, of whom Ill. Bro. Robinson is the legitimate successor of Bro. Raymond as S. G. C., he having been appointed by the latter Lieut. G. C., and succeeding at his death to the vacant Grand Commandership which he is entitled to retain unless lawfully removed by the Supreme Council.

Resolved, That any action taken, or principle affirmed by these *five* S. G. I. G., in accordance with the constitutions of 1786 and the regulations of their own body, for the purpose of reassembling the Supreme Council for the Northern Jurisdiction, will be hailed with pleasure by this Supreme Council and will meet with its hearty concurrence and co-operation.

A. G. MACKAY,	} Committee.
W. S. ROCKWELL,	
A. T. C. PIERSON,	
HENRY BUIST,	
B. FRENCH,	

These resolutions were unanimously adopted.

HARMONY.—“Above all things let there be harmony in our Order,” said that pattern Mason, George Washington; but, as in many other instances, his sage advice and counsel are occasionally disregarded in the Masonic Order. Not that the spirit of discord enters every Lodge, for there are those who are and have been, and on account of their personal elements will remain in a brotherly, harmonious state. But this unmasonic spirit will creep in, and a Lodge, like olden Eden, seems to be the centre aimed at by restless spirits who would risk all their own personal worth and that of their associates for the sake of indulging in the spirit that a warped nature has endowed them with. Let us show the world that we are really what we profess to be—brothers—and, above all, let those who are not bound to us by the same mystic tie, but who equally revere the name of Washington, see that we have not yet quite forgotten his counsel—“Above all things, let there be harmony in our Order.”

REVIEWS OF GRAND LODGE PROCEEDINGS—1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

INDIANA, May 29—June 1, 1866.—Met at Indianapolis. The Grand Master's (H. G. Hazelrigg) Address covers 23 pages, embracing a Report on Foreign Correspondence which, in Indiana, forms a part of his Address. 25 Grand Lodges are noticed, and all that is of general utility is pointed out and commented upon. As a summary of the whole, the M. W. Brother says: "Among this large number of independent sovereign bodies, embracing so many thousand members, I believe, with but a single exception, universal peace and harmony prevail. 'Behold how good and how pleasant it is for brethren to dwell together in unity,' is exemplified to its fullest extent; each striving to be happy and to communicate happiness to others—particularly to the household of the faithful."

Concerning the vexed question of non-affiliation he says: "The subject of non-affiliation, which has occupied so much of time and talents of many of our distinguished Masons, seems to me to be easy of solution. Grand Lodges have only to deprive all those who remain unaffiliated of all Masonic rights and privileges, and the evil is cured. This is short, it is simple, it is easy. The Mason who will not bear a small burthen, and thereby secure to himself a greater good, is unworthy the name and association of Masons, and should be cut off; and the Mason who can not do it, will find no difficulty in retaining his affiliation without it."

"It is the voluntary act of the individual to become a Mason, and if he wish, let him as voluntarily withdraw, and thereby relieve the Fraternity from all obligations to him, and deprive himself of all claims whatever. If an individual remain a member of any organization whatever, against his own free will and consent, he will be a very unprofitable and disagreeable companion, fomenting and encouraging discord and confusion whenever an opportunity presents itself,—we had, therefore, better let him depart in peace, treating him as an alien and a stranger, who has no part nor lot with us."

His views concerning Masons made in Army Lodges, are judicious: "Instead of bothering our brains to find something about which we can have contentions and dissensions, let us cultivate peace, union and brotherly love. Treat these army-made Masons, whose Lodges have ceased to exist, just as we do all other unaffiliated brethren; and when they wish to affiliate, let them petition the proper Lodge for membership, setting forth in their petition the reason why it is not accompanied by a demit, (the dissolution of their Lodge, or whatever the facts may be,) and if the Lodge to which their petition is presented is satisfied the facts are as stated, and find the Brother otherwise worthy and well-qualified, they will admit him; otherwise not, and he will remain an unaffiliated Mason."

Concerning the proposed Missouri assemblage, he treats it with the same sort of chilly courtesy which every other jurisdiction has given it. He had issued 16 dispensations for new Lodges. In relation to Work and Rituals he recommends the appointment of an Overseer or Custodian, but the Grand Lodge declined his plan.

An appendage to the Grand Chaplain's installation service was adopted, exceedingly appropriate, as follows:

"Masonry in its Ceremonials and Rituals, inculcates such a high veneration for Religion, and our entire dependence upon the supporting hand of Deity, that the services you may perform, while ministering at its altars, will lose none of their vital influences when practised in the spirit of universal tolerance which distinguishes our Institution."

Bro. Wm. Sheels submitted a Farewell Address as Grand Lodge Commissioner, having held the office 19 years. The Grand Lodge property, unincumbered, is worth \$60,000, and yields an annual net income of 15 per cent. on its cost. The office of Commissioner was then abolished.

The 50th Annual Communication of the Grand Lodge is to be kept as a jubilee occasion. This is said to be next year; but the received history of American Grand Lodges gives 1818 as its organization.

A very handsome compliment was paid the Grand Chaplain, Rev. John Leach, by an honorarium from the Grand Lodge.

The translation of Rebold's History by Bro. J. F. Brennan was heartily approved by the Grand Lodge, who recommend it to the Craft in this Grand Jurisdiction as a work containing facts, historical, geographical, and chronological, more instructive than any work on that subject which has fallen into their hands.

The Grand Lodge advised "each Subordinate Lodge within this Jurisdiction, to immediately insure their Lodge Hall, if any, and the personal property belonging to the same."

A very touching report on the Soldiers' Home has the following sentence: "Without exhibiting vanity or vain boasting, we may claim that Masonry did as much to divest the recent war of many of its most terrible features as any of the numerous appliances recognized among Christian communities. It followed the bloody advance of contending armies—staunching the gushing wounds—lifting the fallen heads—bearing from the fields the lifeless bodies—like a ministering angel it hovered round the soldier's couch, in the hospital ward—cooling fevered brows and soothing dying hours.

"War has now ended, peace has come again, the horrors of the battle-field have passed into record, and the laws which were silent during the reign of bloodshed, will again speak and be heard. The duties of the State now begin, and indi-

vidual and associated charity may pause in their exertions and labors for awhile."

The summing up of statistics for the year, gives 337 lodges, Initiated, 3222; Passed, 2916; Raised, 2693; Died, 246; Membership, 16,254.

VERMONT, Jan. 10-11, 1866.—Met at Burlington. The Grand Master's (L. R. Englesby) covers 24 pages. Speaking of antimasonic prejudices still alive, he says: "There are those in our midst whose ideas upon the subject are very little, if any, in advance of the Pope's. It is our right and privilege as citizens to associate ourselves together for any and all purposes not inconsistent with the constitution and laws of the land. When men speak sharp words of us, do they reflect of whom they speak?—their own relatives, friends, neighbors, who have ever sustained the most exemplary characters, the kindest relations as men and citizens; men whom, in the ordinary relations of life, they believe, trust. But when we tell them that, as Masons, our only objects are those of a high, moral character, charity, brotherly love, they wag their heads with doubtful looks. However much we may regret these things, we can not help them. They can make no contest with us, for we will have none. Ever as we have, will we pursue our course quietly, certainly, endeavoring to do as well as we may without intruding upon any one's prejudices, never meddling with any affairs outside our Order, our professions. So shall we live down all calumnies, except with those who are determined not to be convinced."

He is opposed to the Missouri plan of a Convention, failing to see any good connected with it. This seems to be the general difficulty.

The next meeting of the Grand Lodge is ordered to be held at Montpelier. The following was adopted:

Resolved, That the Grand Master be requested to appoint a Committee consisting of three persons, who shall be instructed to procure from Bro. Samuel Willson a copy of the

work and lectures on Masonry, as taught by him, and to procure from him and such other sources as may be accessible to them, such information upon the aforesaid work and lectures as they may be able to obtain, and report to the Grand Lodge at its next session what they, after careful consideration, shall deem to be as nearly as possible the ancient and original work and lectures, as taught by T. S. Webb; to which Committee shall also be referred the communication from Bro. Willson to this Grand Lodge at its present session, and shall be allowed for expenses and services such sum as the Finance Committee shall deem reasonable.

The cash receipts of the year were \$1,893.00, the G. L. has in its treasury \$3,844.00. This G. L. pays its Grand Master \$100 per year, "for services," and no more to the Grand Secretary.

Concerning Masonic qualifications, a Committee reported: "The first qualification which should be sought for in a candidate is a good moral character, one who has a reputation for uprightness and possesses the principles of Masonry in his heart; this, combined with a thorough information, such as a living interest in the principles of the Order would inspire, in the opinion of your Committee, will serve the best interests of the Fraternity, and promote the greatest happiness and prosperity of the Lodges."

One of the District Deputies reports "their numbers are few, but their blocks are *square*, and their timbers *well hewn*. They regard the ballot box as their palladium, and do not intend to have the world accuse them of having unworthy members. They are prompted to this extra care by a strong opposition surrounding them, and they obey the prompting. Their growth may be slow, but it can not fail to be healthy."

Another says, "Kindness and brotherly affection has been a distinguishing feature among the Fraternity; although now and then one has been found who has violated his vows and betrayed his trust, and disregarded his Masonic teachings and lectures, and escaped that just and merited punishment which he deserved, yet, on the whole, I think the Brethren have

been led to regard the ancient lectures and landmarks of the Fraternity, and there seems a better disposition to do justly and act honorably by all men."

Another reports: "I noticed, with pleasure, that they are not afraid to make use of the black ball in balloting for unworthy candidates; consequently, they have a Lodge composed of the best men in that vicinity. Their records are well kept; having had the services of their present Secretary all, or nearly all, the time since their organization, they present a neat and uniform appearance. They are doing a fair amount of work, and doing it well, but there is a chance for improvement, which I have no doubt they will avail themselves of. I found their Lodge room in a very unpleasant condition, it having been recently converted into a school-room, displacing their carpet, furniture, etc."

The Report on Foreign Correspondence is by Grand Secretary Clark, a voluminous document, but well prepared, and more readable than such papers usually are.

BROTHER AND BROTHER'S NAME.—Operative Masonry is not a Brotherhood, but Freemasonry is; the latter has this in common with many spiritual orders, even Protestant clergymen call each other in Germany, Herr Bruder, or my Brother. Freemasonry leaves Mr. out. In the Order of Knighthood the Knights do not call each other Brother. In the Lodge, Masons always call each other Brother, and the poorest among them, even the serving Brethren dare not address them by any other title, although they may fill the highest offices in the state, or even be monarchs. Out of the Lodge, in the presence of strangers, the word Brother may be dropped; but when a brother meets a brother, even out of the Lodge, and no other person is present, then the title of Brother must not be omitted. It must be much more agreeable to every Brother to be called by that endearing name than to be addressed by the title of Your Excellency, or Mr., as well in the Lodge as out of it when no strangers are present. No one hath a Brother except he be a Brother himself.

SYNOPSIS OF MASONIC LAW.

[Under this head we will give in condensed form well-established rulings and decisions upon questions relating to Masonic Jurisprudence. We would, however, warn each reader that every Grand Lodge in modern times has adopted local rulings of its own, which may or may not conflict with these, and it is safest to examine the Constitution and Regulations of your own Grand Lodge before acting upon any opinion of ours.]

1. No Lodge should pass or raise a Brother made in another Lodge, without the recommendation and consent of his "alma mater," the mother lodge.

2. A Lodge can not be called-off from one day to another, without a violation of Masonic usage, and the production of much evil. The same rule prevails in Chapters, etc.

3. No Grand Lodge will remit the dues of a subordinate unless upon the petition of such subordinate, and the favorable report of the Finance Committee.

4. The only sound rule for "suitable proficiency in the previous degree" is, that "the candidate can stand a respectable examination upon such preceding degree."

5. At called meetings a Lodge must not receive or act upon any business that requires a ballot.

6. The Master of the Lodge must not receive a visitor who is personally objectionable to any *member* of the Lodge. The fact of one *visitor* objecting to another is of a different nature; such a case must be decided upon its own merits.

WHAT A LODGE SHOULD BE.

In a visit to Marshalltown, Iowa, last spring, Bro. D. W. Thomson collected and communicated to us some interesting details for which we designed a place in our columns some time since. Bro. Thomson says:

"There is no better set of fellows living than the Marshalltown Masous. Their room is one of the best-arranged and fitted lodges I ever saw. One peculiarity is the portraits of the members artistically grouped upon the walls. In the S. E. corner are those of the deceased Brothers, draped in mourning. Towards the J. W's station are those of the Past Masters. Following these come the present officers and the members. In the N. E. the last-made Brother's likeness is seen. They are movable towards the West, and each one arrives eventually at the 'Silent Lodge' department in the S. E.!

"The Lodge is doing good work in every sense of the word. Every stone is a block well chosen, that has stood the test of thorough examination. They have just purchased a good library, and a fun is collecting for engravings. Among other curiosities they have a copy of that singular and curious 'Henry Clay Memorial,' got up by Brother D. M. Knight of this Lodge, and which you described in the VOICE last year. It is the second one made by Brother Knight, the first having been presented to the Soldiers' Home of Indiana, where it produced one thousand dollars."

MORTAR AND TROWEL;

OR THE SYMBOLISMS OF MASONRY PRACTICALLY CONSIDERED.

An Address of June 26th, 1866.

[CONCLUDED.]

This, then, is the character of that renowned Brotherhood which occupied the stage of human life for a hundred generations. Its members in every variety of speech and lineage have spoken the words of peace and brotherly love suggested by the emblems of the Society. Wonderful proof of the common brotherhood of man, the existence of Freemasonry! In our late Civil War, when all other ties were broken as the green withes on the arms of Sampson, when Church ties, and commercial ties, and the ties of consanguinity were ruptured and forgotten in the general insanity that possessed the people of the South, this one tie, *Freemasonry*; this one species of mortar that had been spread in secluded chambers, at night, binding together the *hearts* of one quarter million of men, *this mortar held firm*. You could kill the *men* but *not* the friendship that bound them together; just as in an old Roman castle you can break the stones to pieces but you cannot pull them apart. Of the hundreds and thousands of instances of the beneficial influences of Freemasonry during the War; of human lives saved, the honor of women preserved, hunger and thirst appeased, the naked clothed, the prisoner relieved, the wounded tended, of all this we may say in general terms, it was simply an evidence that this Institution is what it has always professed to be, independent of nationalities, unaffected by political changes, *most active where most needed*. Do you not wish well, ladies and gentlemen, to a Society like this? you cannot help it. Although ladies are excluded from Masonic membership; although the Society is exceedingly

rigid and often rejects men that the world considers among its best; although her work is to some extent secret, and her signs and passwords beyond the reach of prying curiosity, yet it is impossible that a woman's heart can wish ill of a society that throws the cords of moral and virtuous restraint about husband, father, brother; it is impossible that a *man* can wish ill of a society that makes the honor of woman a prominent care. Hear what the Knights Templar say on this subject:

I am the honor bright to shield,
Of woman, true and tender; etc.

One of the prime peculiarities of Freemasonry is its system of emblems or symbols. These constitute its universal language, being the same in every country and in every age. In the eye of the well-instructed Mason, they glitter as the stars of heaven upon a cloudless night. Every thought, tender or sublime, every degree of virtuous persuasion, every principle of moral culture, every emotion of a pure and loving heart, every duty we owe to God, our country, our neighbor and ourselves, is expressed by these devices, simple as the lines carved by childhood upon the beach tree, yet as full of meaning as those characters written by "the fingers of a man's hand upon the plaster of the wall of the king's palace," at Babylon.

To this system of written symbols are added those emblematic gestures and movements of the body, together with certain utterances of the lips common to all languages. Among the most striking and impressive of these are those movements of the arms and body that we call the Public Grand Honors. These I will give you as we perform them around a Cornerstone, at the Dedication of an edifice, or Masonic work, and more particularly around a Freemason's Grave. To make this as effective as possible I will call up my Masonic brethren and ask them to join me in these exercises.

We will make the Public Grand Honors, my Brethren, in memory of him whose day we celebrate, St. John the Baptist,

him who so fearlessly bearded the wicked Herod in his sins, and suffered death as a martyr to truth. With his name we will also join that of the celebrated Architect who, a thousand years earlier, was brought to the hard necessity of yielding either his life or his integrity, and who boldly chose the former. With those two we will join some other name, some true and faithful Brother of our own Lodge,—let each select for himself,—whose Apron was never stained and whose memory is altogether holy. [Here the brethren present joined in making the Public Grand Honors with beautiful precision and effect.

In the gesticulations the following lines were delivered by the speaker:—]

I.

Bear on your souls, dear friends, the blest departed ;
Engrave on memory his beloved name ;
Gone to his wages,—gone, the faithful-hearted,—
Write on heart-tablets his deserved fame ;
His spotless truth, his boundless charity,
His trust in God, his love for Masonry.

II.

Look to the lodge-floor where he now is walking !
Angel and spirit, he is clothed in white.
Hark, of what mysteries he now is talking,
Too bright, too dazzling for our mortal sight !
There his undying nature has its rest,
In the communion of the good and blest.

III.

Honor the grave, honor the open earth,
Honor the body that we give to clay ;—
'T was an immortal structure from its birth,
And it shall have its resurrection-day.
Tenderly give to mother-earth the prize,
And let her keep it till God bid it rise.

As a Mason of long and varied experience, you will accept from me, in conclusion, a few points of advice, strictly practical and so much in keeping with the ancient principles of

Masonry, that you can not well repudiate them without falsifying the whole system. It is true that Masons need less advice than other men, because every emblem found on their walls, or in their books, is a standing word of counsel, warning or persuasion as the case may be, which they perfectly understand, and whose point they cannot dodge.

My advice at present shall be divided into five points, corresponding in number with the five points of Fellowship:—
1st. Do not try to fasten imperfect stones into the Masonic wall. The Masonic mortar will not stick to them; I have seen the attempt made, and it invariably fails. What would you think of a stone mason who would build into his wall everything that came to hand, a block of wood, a sod of grass, a lump of clay, a piece of a pumpkin, or his dinner-basket? Not a whit less foolish is that Lodge that votes the white ball on every petition as surely as the plum trees throw out white blossoms! The sight of any stone quarry will show you that where the builder *accepts* one good block he *rejects* two, sometimes twenty. Shall we not be as wise as he?

2. Lay your Masonic foundations after due deliberations, carefully inspecting your ground, and your materials, being sure that your *purpose* is a true one and in accordance with the ancient landmarks. When you have done that go *to building*. Let no opposition then deter you. *Go to building*. Let those whose views differ from you, object if they will; let them oppose you, nay persecute you if they will, but remember you have a work to do that is between you and your God, and must do it with all your might; because your work will soon end, the Overseer may already be preparing to call your name and summon you to the West Gate to render your account there. Are you ready?

3. If you wear a Masonic emblem, as every Mason has a right to do in his own discretion, select one that truly expresses your moral and masonic character. I do not know whether it is more shocking or ridiculous to see a Freemason, who

is notoriously deficient in the government of his passions, parading an emblem which St. John the Baptist would scarcely dare to wear in public. Let us show our true colors, my Brethren, if we will parade under colors. If we do truly cultivate the peaceful spirit of St. John the Evangelist, we may wear a Trowel; we have a right to do so. But if we are quarrelsome and contentious, and our Masonic obligations will not restrain us from showing it, then let us wear a pair of Setting Mauls as conspicuously as we can. If we truly respect the name of Deity we may,—though it is a serious assumption,—wear the letter G. But if we are of those who dare derogate from the honor of the Most High by taking His great Name in vain, let us then put on a,—let us select a,—let us wear for our emblem,—well, upon my word, I do not know any Masonic emblem that a swearing Mason has a right to wear!

Again, if we are so fond of strong drink that we are willing to forfeit public respect, wife's love, children's obedience, God's favor, let us wear for an emblem a small bottle, neatly made, that everybody can understand it.

There is no disgrace, my Brethren, in our letting the world know what our bad habits are; the disgrace lies in the habits themselves; and he who is bold enough to violate his Masonic obligations by pursuing those evil practices, ought to be bold enough to face it out before the world.

As a practical illustration of this thought, permit me to repeat a few verses here:—

You wear the *Square*; but do you have
That thing the square denotes?
Is there within your inmost soul
That principle which should control
All words, and deeds, and thoughts?
The square of virtue—is it there?
Oh! ye who wear the Mason's square!

You wear the *Compass* ; do you keep
 Within that circle due,
 That's circumscribed by law Divine,
 Excluding hatred, envy, sin,—
 Including all that's true?
 The compass!—does it trace that curve,
 Outside of which no passions swerve?

You wear the *Trowel* ; do you have
 That *cement*, old and pure,
 Made on the recipe of God,
 As given in the ancient word,
 Indissoluble, sure?
 And do you spread, with master-care,
 That precious mixture, here and there?

You wear the *Type* of Deity,
 Ah, Brother, dear, beware!—
He, whose All-seeing eye surveys,
 Your inner heart with open gaze,
 Well knows what thoughts are there :
 Oh ! send no light, irreverent word
 From sinful man to sinless God.

My Brothers, if you will display
 The symbols of our Art,
 Let the great moral that they teach,
 Be well engraven, each for each,
 Upon your inmost heart ;
 So they will tell to God and man,
 This ancient, holy, perfect Plan.

4. Let every Brother be a *Mason* 365 days in the year. Practice upon the spirit of the Divine command, "As ye go, preach." A good *Mason* once a year, on St. John's Day is a good thing as far as it goes ; one who is a good *Mason* at every monthly meeting of the Lodge is really a useful member of the society, but a brother who is a good *Mason* in the lodge and out of it, at home and abroad, in wealth and in poverty, in honor and in disgrace,—ah me, such an one can recognize

the Spirit of King Solomon in his midnight descent, and exhale the odors of the acacia's bloom even from his grave.

5. The sort of Masonry that we want in this country is that of a practical character; it is that sort that pays its debts,—that does not leave one nail out of the horse-shoe,—that never puts sand in the sugar, nor pebble-stones in the coffee; nor the best strawberries on top of the bucket,—that goes straight home from the lodge, kisses the wife honestly, and goes to bed,—that does not sell a pair of pants that in a week will be all *breaches*, nor a pair of shoes that have a sole as hollow as Judas Iscariot's,—that don't cheat the printer, nor lie to the assessor, nor dodge the parson, nor insult the doctor. This is the kind, and this the only kind of Masonry that comes up to the ancient standard, answers the detractions of slanderers, and satisfies a virtuous and moral community as to the character of the Institution.

A GOOD SPECIMEN OF CRYPTOGRAPHY.—On page 367 of our August issue we gave a specimen of secret writing, invented by Edgar A. Poe. It has excited a great deal of curious interest, but none of our correspondents have succeeded in solving it. The following is the author's own solution:

“A good glass in the bishop's hostel in the devil's seat, forty-one degrees and thirty minutes northeast and by north; main branch, seventh limb, east side; shoot from the left eye of the death's head; a bee-line from the tree through the shoot, fifty feet out.”

This curious specimen is found in Poe's celebrated story of “The Gold Bug.”—*Ed. Voice.*

CANDIDATURE OF WOMEN INTO FREEMASONRY.

There is a question to which I would briefly allude, namely, the *candidature of women* into our mystic order. I have seen the admission of women into the learned professions, especially in America, and, with a remarkable and, I believe, unique instance in England, of female initiation into the mysteries of the Craft. I am not prepared to say that a time is not at hand when they may, with advantage, be admitted as fellow-laborers in our lodges, or, at any rate, in lodges of their own formation. Of course, there are many who could urge endless objections to such an innovation; but where is the stride onward that has not been opposed?

Married men, no doubt, would object, as a rule, to such a novel proceeding, but the more intelligent would surely discard from their minds such fears of a secret ascendancy. Common sense and daily experience show us that there are occult laws constantly in operation which correct noiselessly, but effectually, the abuses of systems, and that we cannot exclude the competition of labor when the *hour* predestined comes. But amongst women there is a very powerful and natural prejudice against our Craft. Its exclusiveness as regards men is, of course, the cause. Women argue, and plausibly, that there cannot be much good where they are shut out from the light of any particular department of knowledge. Amongst themselves, though without a *name* or *charter* of incorporation, a very noble species of moral Freemasonry prevails, and which is often displayed by the proudest towards the humblest, at times when even the most cynical could not suggest a selfish or sinister motive.

We must all have known (if capable of appreciating) women of most superior mental cast, and perhaps the *very one* who may be the *warmest supporter* of the Pope's recent allocution may herself be that one, whom of all others, a true Mason would most desire to see entrusted with the honor and confidence of our mystic body.

I do not say that it would be in all cases advisable to make such an innovation, but there can be little doubt that some women would be found an honor to Masonry, and by their example would give the best and most practical contradiction to the fallacious and mischievous insinuations contained in the public document just mentioned.—*Masonic Mirror, England.*

THE MASTER'S MONTHLY CHARGE TO HIS LODGE.

[This series, prepared by one of the most experienced writers of the age, will be continued through the twelve issues of this volume. It will be found admirably written for the Worshipful Master to read from the East, being in length well proportioned and in matter plain, pointed, brotherly, and earnest.]

THE MASTER'S CHARGE AT THE OCTOBER MEETING OF THE LODGE.

BROTHERS :

The antiquity of Masonry is a subject which, in my remarks, has not been touched upon. To prove how nearly the present work of our Society is to the past I am about to give you a brief translation of an old document, written about 400 years, still lying in the British Museum at London, which wonderfully corroborates our Masonic claim to antiquity. This venerable relic declares that the English king Athelstane loved Masonry, and desired to be accounted its strong friend. He summoned a meeting of all the distinguished Masons in his kingdom in 926. There they discussed the whole subject which he had so much at heart, and adopted the following 15 Regulations concerning the duties of Worshipful Masters, viz. :—

1. The Master must be true and trusty, that the Brethren may not be disappointed in him. He must pay the workmen their full wages, and stand honorably between them and their employers.

2. He must attend the Grand Lodge if he has due notice, sickness alone preventing.

3. He must take no apprentices for less than seven years.

4. He must not take as an apprentice a bondsman, or any one for mere personal profit to himself.

5. He must not take as an Apprentice a halt, lame, or mutilated person.

6. He must deal honorably by his employers, nor take the wages of a Fellow Craft for an Entered Apprentice's hire.

7. He must not feed, clothe or harbor a thief, or any person not under good repute.

8. He must promptly discharge all incompetent workmen, and fill their places with better workmen.

9. He must not undertake any work that he can not finish with credit to the craft, and usefully to his employers.

10. He must supplant no other Master, but maintain fraternal relations towards them.

11. He must not require his craftsmen to work at undue hours, but give instruction and encourage them to study masonry.

12. He shall not depreciate the work of another, but commend it as it may merit praise, and give counsel when needed.

13. He shall thoroughly instruct his Apprentices in all points of Masonry.

14. He shall only take Apprentices as he has contracts for labor to justify it, so that he may give them all necessary practical instruction.

15. He shall exercise due discipline amongst those under his authority, and above all, see that they do not utter blasphemies.

Besides these fifteen constitutional regulations, this great Assembly, under the patronage of King Athelstane, adopted the same number of By-laws, as follows:

1. Those who engage in Masonic labor must reverence God and the Church, and be obedient to their Master.

2. They must work honestly on labor-days that so they may earn the right to rest on holidays.

3. They must hale, keep, and conceal all Masonic secrets entrusted to them.

4. They must not be false to the society or one another.

5. They shall receive their wages meekly and submissively.

6. Should two of them become unhappily embroiled with

each other, a holiday shall be set apart for the necessary references, but not a working-day, that the labor may not be impeded, and the contending parties shall submit to the award.

7. They shall not commit whoredom to the injury or scandal of each other.

8. They shall be faithful to their Masters.

9. At feasts the Stewards shall serve them moderately and courteously, for which they shall be honorably reimbursed.

10. They shall avoid discord and contention. They shall not encourage one another in falsehood and slander. A brother charged for such offences shall answer a summons for trial, and if found incorrigible he shall be duly punished.

11. They shall counsel one another in any evidence of ignorance or going stray.

12. At the Grand Lodge proper regulations shall be made which all are bound to obey.

13. They shall avoid theft and the encouragement of theft.

14. They shall be faithful to government, each taking the same obligation.

15. The disobedient shall be expelled from the Society.

THE OLDEST MASON NOW LIVING.—Probably the oldest Mason now living in the United States is Daniel Niven, who has recently completed his *one hundredth* year! In speaking with him recently, about the story of his life, he informed the writer that he became a Mason when he was twenty-one years old. This was in Scotland, on the eve of his departure for New York, in which State he has since resided. From this data he must have been a Mason near upon four-score years. As many of his children, grand children and great grandchildren as could be got together joined him and his wife on the occasion of the celebration of his one hundredth birth-day. He has been married some seventy years. His health for one of his age is remarkably good, his mind perfectly clear, and his memory very retentive. He has resided many years at Monticello, Sullivan Co., New York, near his son, Gen. A. C. Niven; he formerly resided in this city, when its utmost limits was Chambers street.—*N. Y. Mail Bag.*

OF WHAT TO SING.

Brethren who feel within them the *afflatus divine*, sometimes need be guided to a theme. Read this :

Wake no sounds that only sadden,
 Breathe no words that chill or madden ;
 Let your passionall fever die,
 And their heated lava lie
 'Neath the wealth of feeling high,
 Like the scoria that sinks
 Down into abysmal sinks
 From the fountains whence you drink,
 Leaving on each flowery brink
 Only sweet refreshing draughts ;
 Let your songs be nectar draughts,
 Giving joy whoever quaffs.

Sing of hope, that to us wafts
 Dreams, that came like floating rafts ;
 Drifting on, with shining masts,
 Toward us and the shining past.

Sing of love, that sinks her shaft
 In our hearts, and stays to graft
 In the flowering tree of life
 Buds that shall not bear us strife.

Sing of faith and holy peace,
 Sympathies that never cease,
 Joys, that in their use increase,
 Charity, that thinks no ill,
 Though a brother climb a hill,
 Up which we have toiled for hours,
 By a nearer path than ours.

Sing of life, and love, and duty ;
 Sing of hope, and joy, and beauty ;
 Sing of TRUTH, as highest beauty.

BOOK NOTICES.

GENERAL HISTORY OF FREEMASONRY IN EUROPE. From the French of REBOLD ; translated by J. F. BRENNAN.

The third and last part of this elaborate work is now before us, well translated, admirably printed upon presentable paper, and the translator is now before the Masonic public with a just appeal to its liberality to take up the edition as fast as possible. We hope the only disappointment he will encounter will be that of seeing his books go off faster—than he expects.

The last part, now before us, is somewhat fragmentary. Closing up the historical notices of the English and Continental Grand Lodges, begun in the previous numbers, he now presents a Chronological arrangement of matters that he conceives to bear upon the subject of Masonry. This he divides into three epochs—beginning B. C., 715. This, we conceive to be upon the whole, the most valuable portion of the book. His dates are deduced from the most reliable authorities, and succinctly stated.

This is followed by the anti-masonic bills of the Roman pontiffs, and other permanent documents, valuable for reference. Some of these we hope to quote in the VOICE.

Next in number is an Epitome of Worship and Mysteries of the Ancient Eastern World, which contains the only portions of Rebold's Work which the translator ought, in the sound discretion which he has exercised elsewhere, to have omitted. Rebold's theology is execrable and unworthy of so learned a man.

The "notes," which we credit to the translator, are well-selected, and not too multiplied. We most heartily recommend the book to purchasers. It is, or soon will be, ready for delivery, bound in a single volume. Address J. F. Brennan, Box 2788, Cincinnati, Ohio.

MASONIC POEMS: By MRS. AMELIA LAMAN CHURCHILL. La Porte, Ind., 1865.

A copy of this neat little volume has been presented us by Rev. Bro. John Leach. We had the pleasure of hearing Sister Churchill recite the principal poem of this selection, a year since, at Indianapolis. This lady, with a good degree of poetical genius, possesses a warm admiration for the Masonic institution as the following extract shows :

Masonry my soul inherits
 From a reverend grandsire, dead,
 And I've feasted on its beauties
 By Masonic father fed ;
 Heart and hand have freely given
 To another Mason true,
 And my boy, if God preserve him,
 He will be a Mason too.
 Others boast of blood and stamina,
 Masonry runs through our family !

The August No. of *The Keystone*, published by Wm. B. Smith & Co., Raleigh, N. C., is well made up. Bro. Smith is doing good to the cause of Masonry in the South-east. Mild and amiable in tone, his magazine stands as a corrective to those ultra and denunciatory organs that on both sides of the line are widening the unfraternal breach. God bless every honest, loving word that comes up from the South. Monthly \$3 per annum.

¶ *The Signet and Journal*, long the organ of Masonry in Georgia, has been resuscitated under charge of our old friend the poet, Dr. J. Emmet Blackshear. It will be published at

Macon, Georgia, monthly, at \$5 per annum. We hail its revival, but for the sake of all that is good and true in Masonry would plead with Bro. Blackshear to publish no more such papers as "the Essay on Patriotism." Stick to Masonry and Masonry will stick to you.

AN INVALUABLE SERIES.—Three new works issued at this office under the title of "Special Helps for the Master, Secretary, and Senior Deacon," have had most commendations from the highest Masonic authorities. The editor of the *Masonic Monthly* says:

"The three little volumes, whose full titles we have above given, form a series which will ere long be widely known as *Bailey's Series of Practical Masonry*. Introducing this series of Special Helps to the notice of our readers we feel that it is beyond our power to utter too high praise of them, either with regard to their design or its execution. Each Help is exhaustive of its special subject. They are anything but dry Monitors. The advice and instruction they convey to the officers for whom they are more particularly intended are communicated in a clear, forcible and racy style, under which we recognize the mind of a master in the literature and art of Practical Masonry. We know of no treatise or treatises which so ably or fully set forth the duties and requirements of the Master, Secretary and Senior Deacon, as the books before us, and their publication in separate form and a size suitable for carrying in the breast pocket, is calculated to make them even more desirable.

No Master, Secretary or Deacon, no aspirant after office in the lodge, no brother who disposes himself to perform his duty to the lodge of which he is a member in any capacity in which his lodge might call upon him to serve it, and who has a desire to know how to perform that duty properly and well, should for a single day neglect to order through his Masonic bookseller a copy of each of the three books which form Bailey's Series of Special Helps. This recommendation is not written in the spirit of so many so-called critics and reviewers, who make it a point to bestow praise and commendations upon every publication a copy of which may be sent to them by the publisher. Book-notices are too generally produced for the benefit of publishers. Whereas it is in our opinion the duty

of a critic to be a censor of the press in the interest of the readers, writers and publishers, but more especially in the interest of the two former, for as a rule, the latter are abundantly able to take care of themselves and their own interests. With the reader it is not so. He is obliged to purchase a book and after a partial perusal may find it worthless. He needs some kind of a guide to direct him in his selections, and to be such guide is the reviewer's vocation. It is therefore in the hope of being serviceable to the Craft in our capacity as critic that we are so earnest in recommending Bailey's Series of Special Helps.

The *Special Helps* contain beneath their covers ample evidence that their author has had a rich experience, and that he is exceedingly well qualified to communicate sound and solid instruction.

The *Worshipful Master's Special Help*, says the publisher in his preface, has been prepared for "those Masters, be they young or old, learned or unlearned, who feel the weight of their official responsibilities, and determine, by every light available to them that they will neither merit the title of *sluggard* nor *innovator*." And he adds, "there is nothing *advised* in this volume that has not been *tried*; nothing *been tried* that has not *succeeded*."

In the *Secretary's Special Help* the author narrates how some years ago he undertook to prepare the history of a Grand Lodge, a task which involved an examination into the records of constituent lodges. He was surprised to note the astonishing contrasts between the various bodies of records, some being exceedingly rich in details, others barren and uninteresting. "The one forming in themselves a history of the lodges, the other no more resembling a history than a skeleton resembles a man." He therefore concluded that "it is not so much what a lodge *does*, that makes its history, as what *its Secretary records* of its doings," and "that an indifferent Secretary is the murderer of his lodge." The aim of his work is to instruct a Secretary how to become what he is intended to be, namely, the *historian* of his lodge. The *Secretary's Help* is abundantly supplied with every kind of form which a Secretary may need or even conceive of needing.

The *Deacon's Special Help* is an excellent guide to that officer in the performance of his multifarious duties, and in this author's hands it will be surprising what a very important office that of Senior Deacon may become.

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of THE VOICE in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial workbench.]

—The Rite of Memphis has submitted to amputation, both at the head and feet, as the following proclamation will show:
To all Masons to whom these presents shall come, greeting!

Whereas, the Grand Orient of France and the Grand Bodies of the Masonic Rite of Memphis, have mutually agreed that there shall be but 33 degrees, the 31st, 32nd and 33rd of which shall be conferred only by authorization of the Supreme Body.

And whereas, said agreement was solemnly ratified by the late Ill. Brother, the Marechal Magnan 33, Grand Master of Masons for France and the French possessions, and the Ill. Brother, Marconisde de Negre, and the officers of the Grand Orient and the Rite of Memphis.

And whereas, the Officers and Members of the Ancient and Primitive Rite of Memphis, deem it for the best interests of the Rite and Masonry generally, that the degrees be condensed; thereby concentrating the Sublime Morals, Symbols, Allegories, and Antique Legends, and Philosophical Dissertations into 33 degrees, the better to maintain its unity, exercise benevolence, propagate knowledge, and avoid the differences which unhappily exist in other Masonic Rites.

Therefore we, the Gr. M. Gr. Master General by, and with, the advice of the Gr. Officers of the Ancient and Primitive Rite,

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Do hereby decree that the Ancient and Primitive Rite of Memphis shall consist of 33 degrees, divided as hereinafter designated.

SECTION 1.—Chapter of Rose Croix—4th degree, Discreet Master; 5th, Sublime Master; 6th, Sacred Arch; 7th, Secret Vault; 8th, Kt. of the Sword; 9th, Kt. of Jerusalem; 10th, Kt. of the Orient; 11th, Rose Croix.

SECTION 2.—Senate of H. P.—12th, Kt. of Red Eagle; 13th, Kt. of the Temple; 14th, Kt. of the Tabernacle; 15th, Kt. of the Serpent; 16th, Kt. of the Kadosh; 17th, Kt. of the Royal Mystery; 18th, Grand Inspector; 19th, Sage of Truth; 20th, Hermetic Philosopher.

SECTION 3.—Supreme Council—21st, Gr. Installator; 22d, Gr. Consecrator; 23d, Gr. Eulogist; 24th, Pt. of Truth; 25th, Pt. of the Ranispheres; 26th, Pt. of the Sacred Veda; 27th, Pt. of Isis; 28th, Pt. of Memphis; 29th, Pt. of the Mystic City; 30th, Master of the Gr. W. P. P.

SECTION 4.—Official—31st, Gr. Defender of the Rite; 32d, Sublime P. of Memphis; 33d, Sov. Gr. C. of the Rite.

And furthermore it is decreed that the A. and P. Rite do now and forever waive and renounce all claim over the first three or Symbolical degrees, and that no person shall be received, unless he be a Master Mason in good standing. Approved in our sanctuary, May 24, 1866.

HARRY J. SEYMOUR,

T.: Ill.: Gr.: Mas.: General.

—There was a Masonic procession in St. Louis, Missouri, on the 30th of May last, on the occasion of the laying of the corner-stone of a new Masonic Temple, by the Grand Lodge of the State.

—An esteemed Philadelphia correspondent, in speaking of the *Voice*, says: "The April number came to-day, and I handed it to a Brother to read. I hope he will be so pleased with it that when he goes home he will send you the subscription price. On last Good Friday night I attended a 'Lodge of Sorrow,' and was so pleased with the proceedings, that I asked Dr. Edward Morwitz to favor me with a report for you, and herewith have the pleasure of inclosing the same.

The proceedings being in the German language, of course, I could not understand the oration, but the getting up of it was elegant, Dr. M. being a learned man as well as quite an artist. He is the publisher of the *Philadelphia Democrat*, a paper of large circulation among the Germans. The Germans are about the only reading Masons we have here. I had the wind taken right out of me the other day in talking with a Masonic friend, a bright Mason, I thought, for he was a member of several years' standing, and had served more than one term as Deacon. He never knew there was anything printed in Masonry; did not dream there were such things as 'Monitors.' Isn't this Egyptian darkness for you? Verily, the whole of his Lodge must be *in the North*, without either greater or lesser lights! Had in my pocket two numbers of the *Voice*, loaned them to him and told him to take them home and let his wife read them if he did not."

—A Mississippi correspondent says: "I have visited a good many Lodges, and don't recollect finding any two agreeing in their system of work. Oh, that we had a more uniform system in our Lodges in this country! Now even in the Lodge to which I belong, I can hardly find two members that have been instructed alike. I hope the time is not far distant when this state of things shall be done away with, and when we shall have one regular, uniform system all over this Union. We had a very pleasant time here on St. John's Day."

—Brother E. G. McCallum, of LaPorte, Ind., kindly presents us with some facts relative to the organization of the Lodge there: "LaPorte Lodge, No. 41, was chartered Dec. 27th, 1833. The original officers are all dead now but Dr. T. D. Lemon and T. D. Bailey. The former being the only one living in this jurisdiction, the latter having changed his affiliation. The history of our Lodge is worthy of notice." We should be glad to have a more extended notice of this excellent Lodge.

--The members of Blaney Lodge, No. 271, Chicago, Ill., having been deprived of their hall by fire in June last, have issued the prospectus of a new Hall, which they are fitting up in the Bank Building on Dearborn street, two doors south of the Tremont House. The Hall will be very large, 60 by 38 feet, and is to be furnished in a style worthy of the model Lodge of Illinois. A finance committee has been appointed to raise the necessary funds, consisting of G. R. Smith, A. C. Ducat, J. J. Jennings, J. B. Lewis, John R. Botsford, Joseph Harris, Chas. H. Wignall, Edward Cook, L. W. Rouse, Thos. H. Brown, jr., E. G. Keith, B. F. Chase, H. C. Berry, John Stewart, Lyman Bridges, W. W. Smith, J. L. Shaffer, W. A. Mowry, C. W. Day, Edward Saunders, Guy Magee, R. A. Mills, John Parmly, A. H. Blackall, G. H. French, B. F. Ray, M. N. Fuller, F. W. Buckingham, U. P. Harris, Charles H. Clark, W. F. Tompkins, D. Wylie, D. Ely.

—The Freemasons of South Carolina having appointed Henry Buist, of Newberry, as State delegate to the National Masonic Convention, he accepts in a letter which treats of national affairs thus:

The great struggle in which the North and South have been participants has ended. We of the South contended for the maintenance of principles which we deemed constitutional and fundamental, and with honesty and determination vindicated them in the conflict of arms.

Now that the contest is over, and we have failed to assert what we have regarded as the right, it becomes us like men, finally and irrevocably to submit to the result, and that submission should be in the utmost sincerity and the best faith.

The Government of the United States is now that to which we all, as citizens, owe undivided faith and allegiance, and I believe it will be as magnanimous and beneficent in peace as it has been powerful in war.

The highest statesmanship, the profoundest wisdom, which can now be manifested, is conciliation and harmony with those with whom our fate is indissolubly linked. Our future is that of our common country, and we shall become great and happy and prosperous, only as that country prospers.

Freemasonry may well be invoked to do its part in the work of conciliation. Founded upon the rock of brotherly love, supported by the pillar of charity, those who minister at its altar may effect very much in strengthening the bonds of fraternity which should bind all sections, and States, and people.

I remain, very fraternally, your ob't serv't, HENRY BUIST.

—It is quite an unusual thing to call out the Pennsylvania authorities in praise of a book. Bro. Hayden's work, "Washington and his Compeers," which we reviewed in a late issue, has however done so. Grand Master Scott says of it: "As a literary production it is highly creditable to your taste and talents, and the energy and perseverance with which you have prosecuted your inquiries into the Masonic history of the '*Father of his Country*, General George Washington,' entitles you to the thanks of all good men and Masons throughout the land. The pictorial illustrations are admirable, and all together, the book is a most valuable contribution to the Masonic history of our country."

The Grand Treasurer Williamson says: "That it gives us a full and true portraiture of Washington as a Mason, is sufficient to commend it to every one who reveres the Masonic memory of the Father of his country."

—We ought to have mentioned before that our old friend and esteemed correspondent, Bro. S. T. Marks, has opened a Masonic department in the *Opinion*, of Glenwood, Iowa, in which he serves up, weekly, with admirable skill and judgment the Masonic events of the day. His own contributions are witty, as the following specimen shows: "A chap in Michigan a few years ago, advertised for sale what he called 'Anti-masonic Cough Drops.' We would send for a box for the use of one of our neighbors if we knew the fellow's address." Success to the *Opinion*.

—I was riding recently in Missouri in company with a native. Some one on the roadside asked him, "How are the

folks?" "Plum," was the brief and only reply. "How are yours?" "Square!" was the solitary ribald answer. I found that plum and square were used beyond the Masonic Lodges, and had come to mean "all right" in Western phrase.

—Bro. G. G. Stillman, of Sweet Water, Tenn., communicates some pleasant information, as follows: "The Lodge here (Sweet Water, No. 292,) is prospering, everything moves smoothly along, no contention arises except that noble contention, or rather emulation, of who can best work and best agree. We keep outside the portals all political prejudices, and everything calculated to impede the progress of the Temple, and do not admit any but good material, that which will stand the test of the Overseer's Square. Our W. M., W. L. Clark, in conjunction with the Brethren, is about to introduce and encourage vocal music in the Lodge, which I think will have a beneficial effect by *increasing* the attraction of the Brethren to the Lodge room, which I am happy to say is generally well attended. Applicants are numerous, but not all who knock, will, or are admitted inside of its sacred retreat."

—Bro. Harris Ewalt, of Warren, Ohio, writes, "Our Lodge (Old Erie, No. 3,) is in a very prosperous condition at present. We have had more to join the last year than has for ten years before, and the best men in our county."

—Grand Master Holmes, of New York, made to the Grand Lodge in June last, the following practical suggestion: He suggests that there be placed in every Lodge-room a book in which members or visitors may enter the fact that they possess the power to give or obtain employment for any brother desirous of obtaining it, at the same time declaring the character of the work. Brethren wanting employment can also enter their names, and business or trade, in the same book. They and the children of deceased Masons may by this means be found employment, as may also the widows. He also sug-

gests, that in cities weekly abstracts be made of the books and sent to Boards of Relief, or to some central point where they can be inspected. This plan has been successfully adopted in some Lodges, and it is certainly practicable on its face, inexpensive, and worthy of a trial. The practical efficiency of this scheme is evident, the benefit to the employer and employed is mutual, men will be aided in obtaining work, and the necessities of widows and orphans will be prominently brought before the organization upon which they have a claim without asking charity.

—By special request we insert the following. We would prefer not to publish these notices.—*Pub. Voice*.

OMAHA, NEBRASKA, August 6th, 1866.

Pub. Voice of Masonry, Chicago, Ill.:

DEAR SIR. At a regular communication, held in our Hall this evening, the Secretary was authorized to publish the expulsion of T. H. Deloss from all the rights and privileges of Masonry. The said Theodore H. Deloss was unanimously expelled at a regular meeting held in July, for gross unmasonic conduct, theft, and embezzlement. You will please insert this notification, as I understand he has already visited Lodges in your city. Yours truly, J. H. RIPPEY, Sec'y *pro tem*.

[Seal.]

Capital Lodge, No. 3.

—We acknowledge the receipt from Bro. John R. H. Spry Devenport, England, of "The History of the Order of Odd Fellows," by James Spry, Prov. C. S. We have been much interested in the perusal of this well prepared and elaborate publication. It can be had of the publisher at a very low price.

—Bro. Rob Morris expresses himself concerning his June 26th visit to Cedar Rapids, Iowa, with great earnestness. His hospitable reception in the kind-hearted family of Bro. Howland,—the ardent manner of his reception by the Cedar Rapids Brethren, and the delegation from surrounding Lodges,—the pleasant place,—the friendliness of Prof. Enos and lady,

—the reception and picnic in the grove, and the “Happy-oh” of the evening’s entertainment have, he declares, traced themselves in burning lines upon his memory.

—Brother T. Schreiner, of Mt. Pleasant, Iowa, kindly informs us that the Craft at that thriving place have rented and are fitting up one of the finest halls in the State.

—We observe that our intelligent friend Dr. Isaac Kneeland, of Chariton, Iowa, has been appointed Deputy Grand Patron of the Eastern Star for the Fifth Congressional District and the adjacent Districts. This is a judicious move. There are none more worthy.

—Whenever our Masonic Brethren, visiting Chicago, desire to enjoy a pleasant evening at a reputable place of amusement we always tell them to “go to McVicker’s Theatre.” Both the proprietors, McVicker and Myers, are Freemasons, good and true, and this house is conducted upon principles of decency and propriety. They merit everything they get.

—The committee who have charge of the completion of Cologne cathedral have applied to the King of Prussia for permission to establish a lottery to secure funds for the purpose. A lottery for nine years, it is computed, will furnish sufficient sums to complete the great work, which has been unfinished for centuries.

—We have a pamphlet report of a Form for a Lodge of Sorrow, prepared by order of the G. L. of Mississippi. By an indorsement on it from Bro. W. Thompson, W. M. of Thos. Hinds Lodge, No. 158, at Fayette, we learn that it was held April 14th last. The plan is mostly borrowed from the Scotch Rite. It is very beautiful and imposing.

—We suppose your allusion is to the following work. It is but another evidence of the tendency to accumulate de-

grees: "Maltese Ritual of Masonic Knighthood, promulgated by the Grand Master of Knights Templar, U. S. A., by order of the G. E. For the use of Commanderies of Knights Templar."

—We must not neglect again to call attention to the long-established publishing and furnishing house of A. W. Pollard & Co., advertised in our columns. In addition to supplying everything of a Masonic character, from a breastpin to a High Priest's vestments, all too of good patterns and at fair prices, they publish the following standard Masonic works: "The Masonic Harp; The Masonic Harp and Monitor; Webb's Freemason's Monitor; Digest of Masonic Law; Masonic Dictionary and Manual of Law; Freemason's Pocket Library; Freemason's Working Monitor; Tactics for Knights Templar, and the Appendant Orders of Masonic Knighthood; Burial Service."

—The Supreme Council, Scottish Rite, Southern Jurisdiction, has elected the following persons as honorary members: "His Majesty Charles XV, king of Sweden and Norway. His Royal Highness Oscar, crown prince of Sweden and Norway. His Majesty Christian IX, king of Denmark. His Royal Highness Constantine Nicolaievitch, grand duke of Russia. Illustrious Brother Henry Buist was elected treasurer general in place of Achille Le Prince, deceased."

—In the case of a criminal trial before the Queen's Bench, Montreal, some time since, the jury retired to consider their verdict, but could not agree. They were remanded from day to day until the end of the sittings, when they were discharged. They had been locked up for ten days, the principal reason for not agreeing being that some of the jury objected to believe an important witness, a Roman Catholic, because he was a Freemason.

—Here is a good specimen of a song :

'T is a toast to be heard in every land,
Where the Mason's Craft is known,
From the North to the South, the East to the West,
The torrid and frigid zone.

When we journey from home, in far off lands,
And dangers too often dare ;
When alone in the world, without a friend,
We look for the Compass and Square.

—It will be enough to prove the absurdity of the term, "Operative Grand Master," to look at the definitions of the word. What the inventor of the term *wanted to say* is quite another thing. There are words enough in the dictionary to express it, but "Operative" is not one of them.

—The editor of the VOICE can honestly say :

If any thought of mine, or sung or told,
Has ever given delight or consolation,
Ye have repaid me back a thousand-fold
By every friendly sign or salutation.

—All Federal soldiers buried near Salisbury, N. C., who were Masons, are buried in a separate inclosure, each grave having its head-board bearing the square and compass, as well as the name, company, and regiment, of the dead.

—We note with pleasure the issue of the following timely publication : "Papal Teachings in Freemasonry ; being a Rectification of the Errors and Misrepresentations contained in a Recent Allocution promulgated from the Secret Consistory at Rome, by Pope Pius IX. By the Rev. George Oliver, D. D., Past Deputy Grand Master of the Grand Lodge of Massachusetts, (U. S.,) Past Deputy Provincial Grand Master for Lincolnshire, and author of many Masonic works."

—Ledyard's investigations at Ninevah were wonderfully successful. A chamber was discovered in which the sculp-

tures were in a good state of preservation; the slabs almost entire, and the inscriptions hardly touched by the hand of time, the former representative of the siege and capture of a large and important city on the part of the Assyrian army, delineating the attack, the conquest, and the overcoming of the defenders. The captives are stripped of ornaments, and are barefooted and half-clothed; while the inscription tells us that the said city was Lachish, and the minutely faithful slabs show every captive's countenance stamped with the unmistakably Jewish cast of feature, which marks the people of that race down even to the present day.

—If we knew the cares and crosses
Crowding round our neighbor's way,
If we knew the little losses,
Sorely grievous, day by day;
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our life a stain?

—We regret to learn from Bro. John Sherer that at a fire in Cincinnati, Ohio, in June, he suffered the loss of a large number of plates of King Solomon's Temple. We also hear, with great regret, that in changing his residence from Keyport to Jersey City, N. J., he met with an accident that for the time threatened the loss of a limb. He is slowly recovering. May his convalescence be rapid and his recovery complete.

—We chronicle the death, by cholera, of Bro. A. O'Sullivan, Grand Secretary of Missouri. He died August 13th; having filled the office of Grand Secretary for 15 years.

—Owing to the many calls for the By-laws for the Family, we have republished them, and are now prepared to supply all orders. We also have a new supply of the Signets of the Eastern Star, finely colored. Address J. C. W. Bailey, Box 1439, Chicago, Ill.

STANDARD NOTICES.

All correspondence of **THE VOICE OF MASONRY**, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, and the brilliant series of works entitled "*Special Helps*," just issued, must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

—Hereafter, I will sell any publication of my own at the advertised price and *pay the postage*. I will also supply Webb's Large Monitor for \$1.50 and *pay the postage*.

—The year having half expired, new subscribers may, if they prefer it, begin their terms of subscription with July. Agents will please notice this in taking subscriptions.

NOTICES OF EXPULSION.—We must decline publishing any notices of Expulsion. Many Grand Lodges expressly forbid these notices being made outside of the columns of their own proceedings. Others think, and justly, too, that it is improper thus to ventilate the darker history of our Order.

MASONIC MANUAL.—To those who have so generously patronized the "Rosary of the Eastern Star" published, I would give notice that by an arrangement entered into between Messrs. Macoy & Sickels of New York, and myself, I have ceased the publication of the "Rosary," and in its place have substituted the "Manual of the Eastern Star," which will hereafter be published jointly by us. It is a more elegant work than the "Rosary," finely illustrated by emblematic engravings, and sold at the same price, viz: \$1 per copy, postpaid. Orders are respectfully solicited.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of **THE VOICE** is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having a large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand *at this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50, including postage.

Address,

J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

THE VOICE OF MASONRY.

OCTOBER, 1866.

THE FELLOW-CRAFT.

“An abbreviation of Craftsman, an artificer; a mechanic; one skilled in a manual occupation. The term Craft itself implies an art; skill; dexterity in a particular manual occupation, hence used for the occupation itself. The word Fellow here implies Companion; associate; hence the propriety of the word Compagnon by the French Masons.”—*Webster*.

This is the second degree in all Masonic systems worked in the United States. Its local allusions are to the Middle Chamber of King Solomon's Temple, (I Kings vi, 8,) as those of the Entered Apprentice are to the Ground Floor, or Checkered Pavement. The technical word expressing this stage of progress towards the interior of the sacred edifice is “passing,” and a Brother is said, in the Lodge-records, to be “passed to the degree of Fellow-Craft.” In foreign Lodges he is said to be “crafted” on the reception of this degree.

The degree of Fellow-Craft represents the character of the Entered Apprentice *completed*. To say, merely, that it is *the second degree of Freemasonry*, but inadequately expresses the importance of this grade; for all that follows it in subsequent degrees fails to carry the advancing Brother as far from the

Middle Chamber as the Middle Chamber is from the Ground Floor. The Fellow-Craft is no longer a tyro, a beginner in the search for hidden knowledge, one working without wages, forbidden to inspect the drawings and plans of the Temple, and excluded from consultation with the learned and experienced who are set over him. Although as yet, forbidden to travel, and confined in his Masonic researches to the precincts of his Mother-lodge, yet he is a FELLOW with the best and noblest, with Zabud and Adoniram, with the two Hiram, and with Solomon; receiving a generous stipend for honest labor; admitted to all parts of quarry, hill and temple; consulted upon architectural and scientific questions; and encouraged and aided to build up a moral and an artistic reputation that will be stamped *sterling* by the seal of the Master Mason when the Temple is completed. According to the theory of those degrees, Fellow-Crafts were anciently admitted to the fellowship of Mark Masters, Most Excellent Masters, Royal Masters, and Select Masters; but the modern practice restricts those grades.

Increased privileges and honors are thus encircling the profession of Fellow-Craft, weightier and more numerous responsibilities are superadded. Powerful obligations, impelling him to be secret, obedient, honest and charitable, guide and restrain him; engrossing duties are enjoined upon him, duties that will demand an industrious application of the best lessons imparted in the present and preceding degrees; and numerous stirring and beautiful traditions are communicated to him which lead him far within the *arcana* of the Masonic institution. Above all things he is enjoined to reverence the name of God, from whom "cometh every good and every perfect gift"; in whom there is "no variableness, neither shadow of turning."

The character of the instructions bestowed upon the Fellow-Craft during the process of his making, may be seen in the following forcible explanations of his working-tools, viz.:

The Plumb is an instrument made use of by Operative Masons to raise perpendiculars; the Square, to square their work; and the Level, to prove horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations, before God and man, squaring our actions by the Square of Virtue, and remembering that we are traveling upon the Level of Time to that undiscovered country, from whose bourne no traveler returns.

The Emblems holding forth the moral instructions of this degree are ten in number, the first being the Right Angle, the last the Letter G.

The Fellow-Craft is not entitled to travel as a Mason, or claim any of the privileges of the Society outside the precincts of his own Lodge. He is, therefore, not allowed a Diploma for traveling purposes; nor upon his removal out of the Lodge-jurisdiction will he be granted a demit; but in its place a Certificate. He can not claim aid from the Lodge-treasury. His wife, widow and children have no Masonic claims. At every regular meeting of the Lodge, it is opened on the first degree for his pleasure and instruction. At his leisure hours, that he may improve in Masonic knowledge, he is expected to converse with well informed Brethren, who will always be as ready to *give* as he will be ready to *receive* instruction. Upon such public occasions as those of laying the foundation-stones of public structures, the dedication of Masonic halls, and the installation of Lodge-officers, an honored place in the procession is assigned him; but he can have no place in a funeral procession.

The degree of Master Mason can be conferred upon a Fellow-Craft only by his Mother-lodge, or upon a waiver of jurisdiction, by some other Lodge designated for that purpose. At least one month's interval must be had before he can be raised to the third degree, unless a Dispensation is had. This is that he may charge his memory with sufficient portions of the lectures to enable him to pass a due examination upon this

degree. He can not be examined for admission as a visitor to another Lodge. He is subject to the discipline of his Mother-lodge, and to all the penalties of Masonry upon conviction of unmasonic conduct.

The Lodge of Fellow-Crafts is traditionally completed by three, viz.: two Master Masons and three Fellow-Crafts. This however has no reference to the working details of the Lodge in which all the five officers must be Master Masons. In all the Masonic systems worked in the United States the conferring of the Fellow-Craft's degree is allotted exclusively to Blue Lodge Masonry.

The Scriptural passages read during the ceremony of his making are the following :

Thus he shewed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb line in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more.—*Amos vii, 7-8.*

This has been paraphrased, and is much used in the Lodge with appropriate music, as follows :

His laws inspire our being,
 Our light is from His sun;
 Beneath the Eye All-Seeing
 Our mason-work is done;
 His plumb-line in uprightness
 Our faithful guide shall be,
 And in the source of brightness
 Our willing eyes shall see.

Thou, Father, art the giver
 To every earnest prayer,—
 Oh, be the guide forever
 To this our Brother dear:
 By law and precept holy,
 By token, word and sign,
 Exalt him, now so lowly,
 Upon our grand design.

Within thy chamber name him,
A workman, tried and true,
While loving Crafts shall claim him
In bonds of friendship due :
Thus shall these walls extol thee,
And future ages prove,—
What Masons love to call Thee,—
The God of truth and love.

As the theory of the Entered Apprentice's degree is *Morality*, so that of the Fellow-Craft is *Science*. To this nearly the whole of the instructions of this grade tend,—the second and more important divisions of the drama being an ascent, by symbolic steps, into the Middle Chamber of the Temple, during which the candidate is instructed in the nature of the three Degrees, the five senses of human nature, the five orders of architecture and the seven liberal arts and sciences. This, properly handled by the Lodge-officers, is unparalleled in the Masonic system for beauty and effectiveness. The whole closes with an enforcement of that reverence "due from the creature to his Creator."

The Charge to the Fellow-Craft is as follows :*

BROTHER :—Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry requires. As you increase in knowledge you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind,

* This language literally conforms to the *Freemason's Monitor* of 1816.

is earnestly recommended to your consideration ; especially the science of Geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge ; while it proves the wonderful properties of nature ; it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred ; and in your new character it is expected that you will conform to the principles of the Order by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow-Craft, and to these duties you are bound by the most sacred ties.

DUBLIN MASONIC HALL.

The adjudication of the prize for the competing designs for a new Masonic Hall for the Grand Lodge of Ireland has been made by accepting that of Brother E. Holmes, of London, as being in every respect most suitable, and the most in accordance with Masonic requirements. All the architects who competed are members of the Masonic body. Each set of plans includes watercolor drawings of the front of the edifice proposed by the designer, as intended to be seen from the street. These fronts have all more or less beauty and merit in an architectural point of view. The front of the design selected is in the Grecian style of architecture, the grand simplicity of which is more in harmony with the cosmopolitan character of the Masonic Institution than any other style, such as the Gothic or the Elizabeth would be. No ornaments will appear on the front, with the single exception of the square and compass. A much more important merit in the design of Mr. Holmes is, that the interior is so planned as to afford the most perfect accommodation for all branches of the Masonic Institution, from the highest down to the lowest ; so that there seems little doubt that this hall, when completed, will be one of the finest in the United Kingdom.

WELCOME TO CHICAGO.

The present issue of the VOICE will be read by the hundreds of Brethren who leave home-affairs to come up to the Jerusalem of Freemasonry, the Grand Lodge of Illinois. For the first time in the history of the Illinois Craft the Grand Lodge convenes in Chicago. While every other important Illinois interest has been made to concentrate in this great metropolis of the Northwest, the Masonic Grand Lodge alone has been kept, by dint of local and short-sighted influences, in a retired place. This has been much to the injury of its legislation, as the records palpably show, and in more than one sense can it be said of this large and influential body in 1866 "it is good to be here."

It is good to come to Chicago if only to get out of a local *net*. Grand Lodges, meeting in insignificant country places, invariably fall into the hands of local cliques and lose that broad and catholic spirit so essential to their dignity and success. This may be seen already in our Grand Lodge. The Springfield influences have been deleterious to its standing among other Grand Lodges. For the first time in its career, the delegates in coming to Grand Lodge come to a place bigger than the villages they are raised in. Here they will meet Masons from all parts of the country, for all parts of the Masonic world are represented in Chicago. The growth of this city,—its advances in commerce and the arts,—its literary circles,—its metropolitan places of amusement,—its large and noble Lodges, the elegant halls in which they meet, and their grand and extended charities, will have their due effect upon the minds of our visitors, while the facility with which the city is approached by the twenty-seven Railroads centering in Chicago, will present a contrast to Springfield too striking to pass disregarded. It will be "good" for you to come here.

Welcome, then, the Grand Lodge, its officers, delegates and visitors! Welcome one and all. Welcome to our Lodges, to our homes, to our hearts. If we can not, the present year, invite you to as large a Grand Lodge Room as your great numbers demand, we can, at least, do better by you than has ever been done before, and another year, with the stimulus of your permanent establishment, as a Grand Lodge, among us, we shall be able to do better. There is nothing too hard for Chicago. A city that is driving its Tunnels two miles under the Lake to get pure water; that is pushing its streets under the river to supersede bridges; that has lifted up its greatest buildings to secure a grade, and that can count its numbers already by a quarter millions; a city that already boasts of the largest and finest Opera House upon the Continent, can and will build you a Grand Lodge Hall not exceeded in magnitude and beauty by those of Philadelphia, Cincinnati, or even London itself! Welcome now, and a still bigger welcome next year.

A PRESENTATION.

The members of Lafayette Lodge, No. 123, Lafayette, Indiana, made a presentation recently, to that thorough good fellow and most accomplished Mason, Brother Thomas A. Carnahan, for several years their Worshipful Master. We had the pleasure of inspecting this honorarium, and found it to consist of a large silver pitcher, with a salver and two goblets. Upon the salver is this inscription:

“Presented to Thomas A. Carnahan, Esq., by the officers and members of Lafayette Lodge, No. 123, as a token of friendship and brotherly love.

“LAFAYETTE, IND., June 20th, A. L., 5866.”

MASONIC REMINISCENCES.

INSCRIBED TO M. W. EDWARD A. GUILBERT, OF IOWA.

Where have we met, my boys?
 Let memory tell,
 She knows it well;
 Beneath the Eye Divine,—
 Before the ghostly shrine,—
 Around the festive board,
 Where wit and wine were poured,
 Bright wit and wine;—
 At silent graves
 Where 'Cassia waves;
There have we met, my boys:
 Hands round, old friends, let's meet again!

When have we met, my boys?
 Let memory tell,
 She knows it well;—
 At midnight and at noon,—
 Beneath the crescent moon,—
 Through festive winter's night,—
 Through day-hours long and bright,
 Bright days of June;
 And all the year
 To us was dear;
Then have we met, my boys:
 Hands round, old friends, let's meet again!

How have we met, my boys!
 Let memory tell,
 She knows it well;
 In aprons blue and white,
 And scarlet hues so bright,—

In funeral black arrayed
 Token of ONE who prayed
 On Calvary's height;—
 With Gavel stored,
 Sceptre and Sword;—
Thus have we met, my boys:
 Hands round, old friends, let's meet again!

Why have we met, my boys?
 Let memory tell,
 She knows it well;—
 To dry the widow's tear,—
 The sorrowing heart to cheer,—
 To keep our life's design
 Within the unerring line
 Of HIM so dear;
 With mirth and song
 Life to prolong,—
For this we've met, my boys:
 Hands round, old friends, let's meet again!

Shall we not meet, my boys,
 In Lodge above,
 The Lodge of Love?
 The MASTER waits us there
 With many a lost and dear,—
 And wages of the best,—
 And for our toilings, rest,—
 Full end of care;
 The Cross lay down,
 Take up the Crown,
 And in the spirit-lodge, my boys,
 Hands round, old friends, let's meet again!
 —*Masonic Monthly.*

REVIEWS OF GRAND LODGE PROCEEDINGS—1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

IOWA, June 5-7, 1866.—Met at Davenport. The Grand Master's (Edward A. Guilbert) Address covers 45 pages of well-condensed matter. In his Salutatory he speaks of "standing for the *fourth* time in this Grand East on the occasion of the annual opening of our vitalized and growing Grand Lodge, as the Masonic chief of the 'Sons of Light' in this jurisdiction."

He compares the Grand Lodge with the human physical heart: "What the heart, the center, governor and controller of the circulating torrent, is to the natural organism, Grand Lodges are to the confraternity which we, who are well met here, now represent, in so far as concerns that portion of the Masonic vineyard in which we labor. As from the human heart go forth those unceasing streams which, with the aid of other organs, are endowed with inscrutable principles of recuperation, and pass to remotest parts of the wonderful machine we call the human frame, repairing the waste, ministering to the growth, and doing well their office work in acting as the chief of the elements in 'the sum of those functions by which death is resisted;' so, forth from these centers of our Masonic body politic flow ever to the component parts of the consociation, those life-infusing currents which are surcharged with influences that foster the health, and are opposed to the decay of all and singular of the members of our happy family of Lodges."

The love which an enlightened Mason bears to the Society is thus expressed: "His heart never wearies of her ritualistic repetitions, but they impress him like the memory of the old familiar hymn sung by his sainted mother in his boyhood, which never palls, is ever new, and to him who reflects, is an amulet which shields him from the approaches of vice, and capacitates him to 'keep his troth.'"

The preparation of a Grand Lodge delegate should be thorough: "Familiar with the philosophy and objects of associated effort, realizing that organization in every thing is the breath to the life of progress and culture: Believing that in our institution we have the germ of all other organizations, the Divine idea on which all other exclusive orders have based their superstructures: Being aware of the fact that Masonry is the elder of the Christian Religion, that of all human organizations it is the unexcelled, unapproachable chief; that in its theory, its construction, and in its operations; in its imposing ceremonial, its majestic history, and in its dear peculiarities, it bears the marks of being the undying offspring of inspiration; he will be prepared to admit that it is no light to legislate for the large constituency belonging to a Grand Lodge, especially, when the enactments he may originate or advocate, are not only intended to be of present effect, but are to stand as *precedents*, and thus to concern our Masonic posterity."

The Grand Master speaks of his own experience in fitting terms: "The views I have announced herein, are resultant from years of patient study of the principles which underlie, and are the soul of Masonry. They are the outgrowths of no limited observation of what *can* be accomplished by Masonry, even though those principles are seldom fully developed and acted upon; and they are the offspring of musings—the which I trust may prove prophetic—upon what may be done by and on behalf of our noble institution, in 'the good time coming.' Study, observation, and these pleasant musings 'which kindle

hope,' combined with a knowledge of the much that has already been accomplished in the direction indicated, have made my faith 'grow with my growth and strengthen with my strength;' have kept me from despairing of the future, when I have seen the institution 'wounded in the house of its friends,' and have made me confident that the seed which has of late years been so liberally sown by the pens and voices of **Masonic** preachers and doers, and which has already yielded fruit, may ere long return a hundred-fold of increase."

He had granted dispensations to fifteen new Lodges.

He recommends abolishing Lodge fees for affiliation, saying, "I have ever regarded such fees as unmasonic, and for years have exercised whatever influence I have possessed in subordinate Lodges, in the direction indicated. A man who becomes a **Mason**, pays a certain fee for his degrees, and if for any reason he is caused to change his place of residence, and demits from his alma mater, he is entitled, by every principle of right, and by all the theories of membership in this order, to be permitted to affiliate with another Lodge without being required 'to deposit something of a metallic kind,' in payment for that which, if he be a good man, the Lodge *owes* him, and should cordially and cheerfully give him. It seems to me, that to charge a **Mason** a round sum for such fraternal courtesies, is as unhandsome a thing to do as for a father to charge his grown up son hotel rates for each day he may be a sojourner as visitor in his old familiar home. Such fees are modern innovations, and we should rid ourselves of them. To do away with them, will be to remove from our pathway one source of non-affiliation, and I trust the Grand Lodge in its wisdom may see this matter as I see it, and act as justice will then require it to act."

He had made quite a number of official visitations with the happiest effect. His Deputy Grand Master, John Beach, had also made many, and of him he says: "My view of the office of Deputy Grand Master is, that the incumbent

should be made a useful as well as ornamental appendage of the Grand East. Unlike my able Deputies of former years, Bro. Beach was so situated as to be able to obey my behests, and this he did notwithstanding his age and infirmities. I trust he may live yet many years, to render like services to the Craft, among whom, by reason of his character, his Masonic activity, and his natural and educational abilities, he shines like a 'bright particular star.' "

He alludes to the proper disposition of Charters in these terms: "I take occasion to refer to the impropriety of framing Lodge charters and hanging them up, or leaving them, under any circumstances in the Lodge-room. The Master should have his appropriate case for such a document, and should keep it in his own possession constantly, taking it with him when he leaves his Lodge, and when he returns thereto."

He recommends an addition to the salaries of the Grand Secretary and his assistants.

Three Schools of Instruction had been appointed by him the preceding year; they were well-attended and successful. He says upon this subject: "The good goddess of uniformity is now secure on her throne in this jurisdiction, and dispenses her blessings with lavish hand. Honor to her! She is the daughter of Efficiency, the elder sister of Order, and the foster-mother of Masonic Rejuvenescence! Honor to her High Priests, who now reap where they afortime have sown! 'Verily they have their reward,' in the consciousness of good deeds fitly performed. The progress made in work uniformity during the past six years, has been very great indeed; and is the result of pains-taking, persistent and well-directed efforts, which have been vitalized, and encouraged, and made authoritative by the wise legislation of this Grand Lodge, to which be praise and gratitude for its devotion to the pregnant lessons of the past. The contrast between the present and the state of affairs existent a few years ago, is wonderful, and is a happy commentary on the benefits of uniformity, especially as exem-

plified in Iowa. Six years since, as one well-remembered evening I made a mental survey of the whole field of Masonic endeavor, and noted how here and there the landmarks had been removed, and how generally internecine strife for place and for pet systems of work prevailed: How ritualistic chaos reigned supreme, as each evanescent Grand Master, whose one year term was generally sufficient to enable him to undo all his predecessor had done, and eke, each Grand Lecturer, mounted on his emaciate and illegitimate Rosinante, tilted with the windmill of his neighbor: How absenteeism demoralized the Lodges, which, in truth, were ungarded *in limine*; how, in fine, the whole field sadly resembled Ezekiel's valley of dry bones—'behold, there were very many in the open valley, and lo! they were very dry.' On such an evening, during a long, and on my part, a somewhat desponding conversation with a Past Grand Master of another jurisdiction, I propounded this query, 'Son of man, can these bones LIVE?' 'Yea, verily,' responded the man of deep and abiding faith. And so it came to pass. 'The breath came into them, and they lived, and stood upon their feet, an exceeding great army.' The most compact and best disciplined corps of that vast army, it is no false praise to say, is here in Iowa."

The Custodian system, now six years established in Iowa, is thus recommended: "I have given these work matters, and the most effective method of putting them into deeds, very much thought, and I am satisfied, both from extensive observation and from a knowledge of the opinions and wants of the Craft, that some such plan as that I have briefly sketched, must be adopted and elaborated, if we would systematically carry out the ideas on which the Custodian system is based. All other expounders of the work than those authorized by this plan, should be discountenanced, leaving the duty of disseminating the work alone in the hands of the regularly authorized Grand Lodge officials. Four Custodians are not enough. The past year's experience must be convincing in

this regard. They are sufficient, so far as being the fountain heads of ritualistic knowledge is concerned, but as they can not multiply themselves, at *least* not as *teachers*, and as, too often, their business enters a stern *ne-exeat* against their absence therefrom, and hence specially interferes with their appointment; *one, if no more*, should be searched for and found in each Congressional District, who can, for four months in the year, make Masonry his very avocation; one who is educationally and intellectually competent to well express that which it will be the duty of the Board to see that he thoroughly knows; and then this frater should be set to work, and kept at work."

There is much more of this excellent Address which we should like to copy, had we space. It is followed by a characteristic Report from the Deputy Grand Master, John Beach, for which, in a future issue, we shall endeavor to find room. It is, by all odds, the best report of the kind on record.

The Grand Secretary's Report is well-digested. As Librarian he has added a number of valuable works to the Grand Lodge collection. The Committee on the Grand Master's Address eloquently declare that "the present Grand Master has been in labors abundant, in journeyings often, in stripes above measure, in perils by land, in perils of waters, in perils by his own countrymen, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst; but we are proud to say of him, that none of these things move him, nor does he count his life dear unto him so that he may finish his course with joy. His unflagging zeal, indomitable energy, and self-sacrificing devotion to Masonry, have won for him, both at home and abroad, the meed of praise, and there is already woven for him an unwithering garland of Masonic glory, and upon his retirement, may his mantle fall upon his successor." Bro. E. A. Guilbert was chosen as Custodian in place of C. K. Peck, resigned.

Bro. W. B. Langridge offered an excellent Report to the

effect that Entered Apprentices are *not* entitled to advancement without ballot. This is comprised, as in a nutshell, in the following sentence: "It is urged that the greater part of the difficulties in Lodges arises from this cause: that some one, for some reason, or for no reason, will not allow an E. A. to proceed, and thereupon the peace and harmony of the Lodge is endangered. This, it appears to us, if an argument at all, is against the proposed change. You have admitted an unworthy, pig-headed, selfish, wrong-headed, short-sighted, inharmonious man to the third degree, balloting on him three times, and now, to help the matter, you propose to do away with two ballotings, and as soon as another E. A. of the same character sees the light, let him rush pell mell to the same position. Here, as elsewhere, we can not cure an evil by shutting our eyes to it. We can not secure better Masons by ceasing to be careful in our selection of them."

The Report on Foreign Correspondence, by W. B. Langridge, is one of the "models," dignified, courteous, sound in principles. It reviews the proceedings of 30 Grand Lodges. The gist of the whole Report is this: "In all these appear, both from the addresses of the officers and the general proceedings of the Grand Lodges, strong evidences of the luxuriant growth and wonderful vitality of our institution. From all quarters come the same reports of unparalleled activity in the Lodges, great zeal in ritualism, and exceeding popularity before the world. The thousands of instances that occurred during the war, in which the mute Masonic appeal transformed foes to friends, and brought forth food and help where all before looked dark and hopeless, has had its effect, and probably at no former time has the increase in the number of applicants for our mysteries been so great as at present, and consequently at no time heretofore has the responsibility resting on Masons been so great as now, to choose carefully, instruct thoroughly and rule righteously; and at no time has the duty of Masons been so imperative to show forth that purity of life and conduct which is necessary to preserve the character of our society, and to teach those without that we are earnest in our high professions."

An Oration from Brother James P. Sanford concludes the volume. For this we have no space; can only say it is worthy the time, the place, and the occasion.

REPORTS TO GRAND LODGES.

A worthy correspondent at Urbana, Ohio, says:

"Stir up the Secretaries in regard to Grand Lodge Reports. So many Secretaries send unintelligible, as well as imperfect reports to the Grand Lodge. The trouble is they make their Report from the records direct, and having but one blank they have no other way, in making an error, but to mark or scratch it out, hence one-half the reports are not presentable.

"I have a book of four quires; on the first page I commence with a list of Members; then turn several pages and rule a form similar to the blank returns to G. L., for an exhibit of work for that year of the

Initiated. | Passed. | Raised. | Admitted. | Reinstated. Turn several pages again to rule for a form, as before, for Withdrawn. | Susp'd. | Exp'd. | Rejected. | Died. | Rem'ks. Again turn several leaves for

Election of Officers. | Names. | Committees Appointed. A few leaves farther for Summary of G. L. Reports.

"Thus everything valuable is, from time to time, transferred to this book. The index is soon made. In thirty minutes you can make out a *correct* G. L. Report. Each Report should go upon the minutes, in the same form as returned to G. L., and not be strewn over a page as other matter. It makes one nervous to turn to find a report and find it so spread out. No wonder their reports are published by the Grand Secretary as 'returned for correction,' 'short of money,' 'unintelligible,' 'all wrong,' etc. It is strange to me that Secretaries are content to have such carelessness published and distributed to all the Lodges of the land. I am aware that a Secretary receives no thanks from many members of his Lodge for his best endeavors."

GOSSIP OF THE NEW YORK VETERANS.

In our July issue we gave a little of our pleasant chit-chat with the old New Yorkers, most of whom have since gone to their rest. We continue the subject below :

Morgan had been loafing around Canandaigua. He stopped at the Ontario House, then kept by Ebenezer C. Kingsley, of whom Morgan borrowed some clothes. Kingsley testified before Jeffrey Chipman, at that time justice of the peace, that Morgan had borrowed clothes of him and taken them away without his consent, upon which Chipman issued a warrant to arrest Morgan for stealing. Holiway Hayward, then constable, arrested Morgan in the town of Batavia and brought him to Canandaigua when, no one appearing against him, Justice Chipman committed him until the next day. Neither Chipman nor Kingsley were Masons.

John C. Spencer indicted three men in Batavia with only seven names of the Grand Jury (7 out of 24,) in favor of the bill. This indictment he kept up for three years, taking the parties first to one court and then to another, but not bringing the case up for trial, the bill not being valid.

Bro. N. G. Chesebro was very exact in demanding his right, and would not let the anti-Masons ride over him.

Spencer wrote to S. B. Jewett to come and see him ; gave Jewett a champagne dinner, tried to get him drunk, but got drunk himself. He tried to get Jewett to go before the grand jury, Jewett would not go, Spencer then began to quarrel with Jewett, and Jewett was about to horse-whip him. Spencer sent Weed to Vermont after Ezra Platts, the carriage-driver that drove the carriage with Morgan from Rochester. He arrested him in Vermont, and started back on the canal. There was a lady on board whose clothes fitted the driver. He put them on and made his escape, and Weed never saw him any more.

Copied from the Record of Western Star Chapter, No. 35 : From a close examination no records or minutes can be found from Nov. 13th, 1826, to July 12th, 1831. Our minutes being purloined by the Anti's, as it was impossible to keep our doors and desks locked against such marauders, therefore we must, of necessity resort to recollection.

And on the 11th day of October, 1827 at a regular communication of W. S. Chapter, No. 35, convened to elect officers.

Jos. GANSON, Sec.

Oct. 14th, 1829, W. S., R. A. C., No. 35.

On motion of the M. E. H. P. it was resolved that the following Companions be expelled from the Chapter, and forever after from all the privileges of Masonry, *vs.*, John K. Barlow of Bethany, and James Haskell, A. P. Haskell, Hollis Pratt, James Ballard, Anthony Cobley, Herbert A. Reed, Miles P. Sampson, Joshua Bradley, all of LeRoy, Nathan Townsend, of Batavia. Language is too feeble to express the villainy of these expelled creatures. The above were expelled for a gross violation of Masonry, they being traitors to God and their brethren.

IRA DANIELS, Sec.

WINNING THE BRETHREN TO ATTEND LODGE.—It is no uncommon thing for Masons, living in towns and villages, to reprehend their country Brethren for want of punctuality in attending Lodge. But there are two sides to this thing, and although we will not be found suggesting excuses to Brethren for non-attendance, seeing that the evil is one of the most serious character, yet it will be easy to show that the fault more frequently lies with the town than the country members.

Take the case of a Brother who lives, as thousands do, six or eight miles from the Lodge. He must, of course, ride to town, and if the weather is inclement must stay all night, or risk his health by returning home at a late hour. If he remains, his expenses, if a man in ordinary circumstances, will be more than the profits of a day's labor. Thus, while the town Brother walks pleasantly to the Lodge, and after its close, pleasantly home again, and is presently asleep in his warm bed, the country Brother is attending Lodge amidst all the untoward circumstances mentioned. No wonder, then, if the latter are not so punctual as the former.

The remedy is, for the town Brethren to make provision to take care of the country Brethren and their horses whenever they come to the Lodge. Open their doors and stables. Provide for their comfort as though they were altogether welcome, and our word for it, this complaint will no longer be heard. That this course is but just and fair, it needs no argument to prove; and if it were more generally adopted, two-thirds of the little six-penny Lodges scattered through the country would go down, as they ought to, and there would be, in general, but one Lodge in a county, and that at the county-seat.

INTERESTING CEREMONY.

Kane Lodge, No. 454, New York, was visited a few weeks since by Dr. J. J. Hayes, commander of the last Arctic expedition, who returned to the Lodge a Masonic flag which had been placed in his custody under circumstances which the following remarks, made on the occasion, will sufficiently explain :

Bro. Hayes being introduced to the Lodge addressed it as follows :

Worshipful Master.—Something more than five years ago Kane Lodge did me the honor of placing in my hands a little flag bearing the emblems of our Brotherhood. My gallant friend and Brother, General James F. Hall, whom I am glad to see here present, charged me in behalf of the Lodge to carry this flag with me as near to the North Pole as I might succeed in pushing my way, to there unfurl it to the Arctic breeze with the flag of our country, and to return it with an unsullied record to the hand that gave it.

Worshipful Master and Brethren.—The flag and the words of my friend were at once a hope and an inspiration. Throughout a voyage of peril, undertaken in the interests of Science, these, to us, sacred emblems—the compass and the square—were ever before me, a guide to my conduct, and a strength in the hour of danger and darkness.

I have fulfilled the trust you gave me ; I have planted the flag upon the most northern known land of the globe ; beyond any point heretofore reached by Christian man, near the Eighty-second parallel of north latitude, and within five hundred miles of the North Pole. I have further illustrated the soundness of the sagacious deductions of that distinguished man and worthy Mason whose name is borne by your Lodge, and regretting that I have been unable to do so at an earlier day, owing to the claims our country has had upon my time, as it has had upon all of us, during the unhappy period, now so gloriously terminated. I come before you to-night to obey that part of your behest which alone remains unfulfilled.

Permit me, *Worshipful Master and Brethren*, to place this flag again at your disposal, and at the same time permit me also to thank you for your brotherly confidence, and to assure you that it will be remembered by me, while I live, with pride and gratitude.

Worshipful Brother Thomas S. Sommers, Master of the Lodge (he having been on that evening, for the tenth time, again unanimously re-elected), replied as follows :

My Honored Brother—The recollections of the occasion, when this flag was, at the Chamber of Commerce, in this city entrusted to your care, are so fresh that it seems but of yesterday, and yet what memorable years have passed since then, memorable—not only to you, but to all of us—to you, because at their outset you were just setting sail, on a perilous voyage from which you knew not, and we knew not, that you would ever return. A kind Providence has permitted you to accomplish what you then proposed, and the results are, honestly-won fame by yourself, and added lustre to the flag of our common country. Doubly memorable have those years been to all of us, because in them we have seen that flag dishonored by a traitor's hand now floating again, in prouder triumph, a rainbow of hope to the farthest nations of the earth.

In the name of the Lodge, I receive again from you this flag of our beloved Order. Your hands have given it all its present value. I thank you for the faithful discharge of the trust in which it was confided to you, and still more in the interest of Science, which Masonry has always cherished, for the verification your later discoveries have given to those of the Brother whose name we bear, and of whom you were the especially chosen companion and friend.

As a Mason, I question not but that this flag, with its mystic emblems, has often spoken to you, amid the gloom of Arctic night and the fearful perils of Arctic winter, the language they so well express, and we so well understand. They have told you, better than words, that the prayers and benisons of your Brothers were following your dangerous pathway, and bidding you God speed to the end. They have often said to you, that, if permitted to return, as to-night you are, to the bosom of Kane Lodge, none would welcome you back with a kinder grasp, or a warmer emotion, than those among whom you now stand. Such was the kind and cheering language we intended it to convey when this flag was first placed in your hands. It has well performed its mission, and we rejoice that it has been to you, as you have well said, at once an inspiration and a hope. Still more do we rejoice that our ancient institution holds forth to its worthy sons such inspiration and such hope—such incentive to high purpose, and such reward for manly exertion.

Nothing remains for me to add but now to order that this new emblem of Masonic trust and a Mason's fidelity be henceforth deposited in the archives of the Lodge. For that purpose the proper officer will now take it in charge.

There let it remain while Kane Lodge exists, and be forever to our children a memento of their fathers' honest devotion to the holy principles of Masonic Brotherhood.

The flag was then deposited in the archives. Later in the evening, action was taken by the Lodge contemplating the painting, by Hicks, of a full-length, life-size portrait of Dr. Kane, seated in his library at Fern Rock, the family seat, near Philadelphia, of the value of \$1,000. When completed it will form one of the embellishments of the parlor adjoining the new Lodge-room.

HUMAN BROTHERHOOD.

The monarch, glittering with the pomp of state,
Wears the same flesh as those that die of hunger;
Like them the worm shall be his loathsome mate,
When he resigns his glory to a younger.

The beauty, worshipp'd by the limner's eye,
On whom a hundred suitors gaze admiring,
Is sister to the hag, deformed, awry,
Who gathers in the road her scanty firing.

The scholar, glorying in the stamp of Mind,
Master of all the wisdom Time has hoarded,
Is brother to the lumpish, untaught mind,
Whose vulgar name will perish unrecorded.

Therefore let human sympathies be strong,
Let each man share his welfare with his neighbor;
To the whole race Heaven's bounteous gifts belong,
None may live idly while his fellow labors.

—*All the Year Round.*

THE GOLDEN FLEECE.

In our common almanacs we see the figure of a man surrounded by the twelve signs of the Zodiac, and upon his head we see Aries, the ram. There is a fabled sketch of history in heathen mythology that this was the celebrated ram that wore the *Golden Fleece*, and that Phryxus and his sister Helle mounted upon his back and sailed through the air when they fled to Colchis, from the persecutions of their stepmother, Ino. The rapid motion of the ram in his aerial flight, high above the earth, caused the head of Helle to turn with giddiness, and she fell from his back into that part of the sea which was afterwards called Hellespont, in commemoration of that dreadful event. Phryxus arrived safe at Colchis, but was afterwards murdered by his own father-in-law, Ætes, who envied him his golden treasure. This gave rise to the celebrated Argonautic expedition, under the command of Jason and fifty-four of his followers, for the recovery of the Golden Fleece, and it is said they returned in triumph. Jason ordered the ship *Argo* to be drawn ashore at the Isthmus of Corinth, and dedicated to Neptune, the god of the sea, who placed it among the constellations in the heavens, and called it *Argonavis*. Sir Isaac Newton endeavors to fix the date of this expedition at about 30 years before the destruction of Troy, and 43 years after the death of Solomon.

The celebrated ram was also placed among the constellations and the name is still preserved in the science of Astronomy. This is very ancient, traced back through the dark ages of antiquity, in the dim and shadowy sketches of mythological history, before the *light* of civilization had dawned upon the nations then groping in the darkness of their own blind traditions. But the Lamb-skin is *still more ancient* than this Golden Fleece. The Greeks and Romans offered *white* lambs in sacrifice upon their altars. And we are taught that in all ages of the world, from time immemorial, the Lamb-skin has ever been considered an emblem of innocence, and the badge of a Mason, and it should continually remind us of that purity of life and rectitude of conduct so essentially necessary to fit and qualify us for a seat in that Celestial Lodge above, where T. S. A. O. T. U. and Great Grand Master presides!

FAIRVIEW, Ky.

VERA.

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Records send us their published proceedings, directed "Voice of MASONRY, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

GRAND CHAPTER OF CANADA.—The annual Convocation of this body was held at St. Catharines, on the 14th of August. The following Companions were elected as officers for the current year:—T. D. Harrington, Gr. 1st P. Z.; W. B. Simpson, Gr. 2d P. H.; Thos. McCracken, Gr. 3d P. J.; Thos. B. Harris, Gr. S. E.; H. A. Simms, Gr. S. N.; J. S. Bowen, Gr. P. S.; J. W. Morton, Gr. Treas.; W. M. Jamieson, Gr. Registrar.

TERRE HAUTE COUNCIL, No. 8, R. & S. M., Election, the regular Communication preceding the Festival of St. John the Evangelist.—August L. Chamberlain, T. I. G. M.; Leopold Goodman, D. I. G. M.; Alex. Thomas, P. C. of W.; Benj. F. Deugler, C. of G.; John Abbott, Treas.; F. Schwingrouber, Rec.

TERRE HAUTE CHAPTER, No. 11, R. A. M., Election, same as above.—Alex. Thomas, H. P.; Arba Holmes, K.; Wm. Woollen, S.; B. F. Deugler, C. of H.; S. Wolf, P. S.; G. Rugan, R. A. C.; F. Schwingrouber, Sec.

SOCIAL LODGE, No. 86, F. & A. M., Election, the regular Communication preceding the Festival of St. John the Baptist.—Simon Wolf, W. M.; E. Strouse, S. W.; H. A. Davis, J. W.; Wm. Woollen, Treas.; H. M. Hawley, Sec.

TERRE HAUTE LODGE, No. 19, F. & A. M., Election, same as above.—L. A. Smith, W. M.; B. F. Deugler, S. W.; P. Schloss, J. W.; M. Byers, Treas.; F. Schwingrouber, Sec.

DEMONSTRATION AT DUMFRIES, SCOTLAND.

Laying the Foundation Stone of Greyfriar's Church.

Lay firm and deep the broad foundation stone,
And pour the fruitful emblems, wine and oil,
With lavish hand o'er-running to the soil;
And crave th' Almighty's blessing thereupon!
So that by skillful work and careful toil
A beauteous Temple may in time arise,
Uplifting Heavenwards all men's wondering eyes!
Through after ages may the holy psalm
Alternate rise with need-inspired prayer,
Like incense thro' the listening silent air,
Amidst the stillness of the Sabbath calm!
Oh! Spirit of the living God be there!
And may to every worshiper be given,
A foretaste of the blessed rest in Heaven!

It was in May, '37, that the insignia of Freemasonry was borne along the thoroughfares of "the Queen of the South," towards the site of St. Mary's Church, for a purpose the counterpart of that for which the gorgeous paraphernalia of the Grand Lodge of Scotland was conveyed to Dumfries on the 11th of May, 1860. The object of that day's mystic gathering was indeed a noble one—that of planting the corner-stone of an edifice dedicated to the worship of the Great Architect of the Universe, and for the service of prayer, praise and thanksgiving—thanksgiving to the Munificent Giver of all good things, but more especially for His unspeakable gift of salvation through the Redeemer. To uprear the abbeys, cathedrals and other ecclesiastical buildings, whose grand old ruins beset the land we live in, was a work upon which our Masonic fathers took special delight; and we, their successors in an Order among whose tenets, brotherly love and benevolence, hold an honored place, are but acting in accordance with the spirit of Freemasonry when we lay the foundations of a superstructure under whose roof generations yet unborn shall worship Him whose advent the angelic host thus heralded: "Glory to God in the highest, and on earth peace, good-will towards men."

PRESENTATION OF A RELIC.

On the 21st of June last, a chair was presented to Solomon's Lodge, No. 1, at Savannah, Geo., made from the oak under which Provincial Grand Master Oglethorpe convened the first Masonic Lodge in Georgia. The occasion was justly made a "high" one. More than 100 Brethren were present, representing ten different States. The gift was from Hon. Charles C. Jones, jr., formerly Mayor of Savannah, now residing in New York, whose birthplace and early associations were in the immediate vicinity of the time-honored spot. The tree after flourishing for many years, finally yielded to the inevitable law of decay, and now not a vestige remains to mark the spot of its former existence. An address from Dr. Arnold was a part of the occasion. He said:

The occasion which brings us together to-night is one of those which links the past with the present in an indissoluble connection, opens the fountains of memory, and causes us to pay a tribute to departed worth, which, kept green and fresh by its own intrinsic qualities, affords a spur to that noble ambition which causes the really good man to be ever steadfast in his aim towards real benevolence and true morality.

The committee have devolved upon me the duty of presenting to this Lodge a relic which possesses a double interest to us as Masons and as Georgians, for it is intimately associated with the great founder of Georgia, Oglethorpe, a name synonymous with courage and benevolence. His fame is not confined alone to this continent. Before he threw all his energies into the colonization of Georgia, he had been distinguished, alike by his own merits and by happy accidents in his birth and fortunes. Trained to arms from early youth, he had successively followed as an Aid-de-Camp, the brilliant and eccentric Peterborough, and the illustrious Prince Eugene. In their suites he had for many successive years explored all civilized Europe, from the straits of Gibraltar to the eastern

limits of Christian Hungary, on whose borders on their respective sides stood opposed in hostile array, the hosts of Mahomedanism and Christianity. After having acted a conspicuous and honorable part in the victories of Prince Eugene over the Turks, he returned to England, and sought by entering the University of Oxford, to fill the gap in his education occasioned by his having been in actual military service since his early youth.

Such men as Oglethorpe mature their faculties at a comparative early age. At the age of twenty-four he occupied a seat in Parliament, and was still a member of the House when, in the very prime of his life, he left the luxuries of wealth and civilization to plant his colonists in the primeval woods of America. It is at this point that we become interested in him as a member of our great and Ancient Fraternity. The history of Freemasonry in Georgia is inseparable from that of Oglethorpe. We are proud to claim him as a Brother, proud to know that he valued and appreciated the high-toned benevolence of the Craft. He had led an active life; had lived in camps and courts, knew men and manners, and his sagacious mind had early been impressed with the noble simplicity, the practically benevolent tendency, the undoubted morality and the deeply religious tone of Freemasonry—religion without dogmatism and without bigotry.

Lying in its appropriate place, I see before me one, if not the most valued, of the treasures of this, one of the oldest Lodges of A. Y. M. now working in these United States. It is a copy of the Bible, presented to this Lodge by Oglethorpe in the year 1735, which has been in the possession of the Lodge since that time, and on it have been received the vows of hundreds upon hundreds who have penetrated into the glorious light of our Craft through the portals of Solomon's Lodge.

I come now to add another material link in the chain of memory which endears this great and good man in an especial manner to us.

In every human breast there is a strong desire to possess tangible mementoes of loved ones who have preceded us to the land of shadows and death, of great national events and of persons distinguished in religious or political history. Does not the jewel of little intrinsic value become almost priceless when associated with the fact that it was once worn by a loved one now at rest? Does not the treasured lock of

hair which may have been severed from the body after the dews of death had settled on the brow, fill us with the deepest emotion as we press it to our lips? Have not the Charter Oak of Connecticut and the historical Elm of Pennsylvania long since been cut into small sections and elaborated by art to commemorate the important acts which were transacted under their then green and waving branches? Do not piety and religious enthusiasm acquire renewed force when brought into contact with some relic of saint or martyr, consecrated by our undoubting faith? Such a memento, in the name of the Hon. Charles C. Jones, I now present, in the chair before me.

You all know from ocular demonstration, that most noble specimen of the oak distinguished amongst us as the live oak. Its hardness and durability are unsurpassed by any of its fellows of the forest. Its favorite habitude is on the borders of our sea coast bluffs, and never very far from a saline atmosphere. Amongst the finest natural situations of our seaboard is the village of Sunbury, if it can now be called even a village. Its breezy bluff was shaded by many specimens of this glorious species of oak. Among them was one conspicuous for amplitude of branch and extent of shade, and I must here observe that no one who has never seen one can form a proper notion of the great surface of ground shaded by the largest of them.

With this tree, tradition had associated the name of Oglethorpe. It was Oglethorpe's Oak, as I am trustworthily informed by old natives and former residents of the once flourishing town of Sunbury. Gratitude and affection love to foster these reminiscences and refuse to apply a critical exegesis to their tradition. Under this favorite oak, the gentle and kind founder of Georgia was accustomed to seek a shelter from the heat, and enjoy the refreshing sea breezes which blew then and blow now over the bluffs of Sunbury. Under its spreading branches, tradition asserts that the first Masonic Lodge of Georgia was instituted. Time and storm withered the tree to its bare trunk. Of the wood of that tree was constructed the frame and seat of the modest camp chair now before you.

I do not call your attention to it on account of its art or beauty, but simply for its historical association. The mind, far searching and enquiring, must go on its retrospective errand and summon up the shapes of the past. Then this plain

piece of workmanship rises in value ; then it becomes to us a symbol of benevolence ; a memento of a great and good man, and above all, makes us feel proud of the glorious institution of Freemasonry, and of so noble a co-operator in its truly eharitable work as James Oglethorpe, whose fame for disinterested philanthropy was co-extensive with the boundaries of civilization while he lived, and it now shines out undimmed by the lapse of time, a guiding star for others who may endeavor to tread in his footsteps.

Bro. Richard T. Turner, W. M. of the Lodge, responded in brief and appropriate remarks, alluding to the fact that Solomon's Lodge was the oldest in the State, and with but one or two exceptions, in the entire country. Instituted by Oglethorpe himself, under the title of King Solomon's Lodge, its career has been onward and upward, and he trusted it would continue to do honor to the memory of its great founder. The bible presented by Gen. Oglethorpe was ever looked upon as a sacred relic, and it would be the care and pride of the Lodge to cherish this chair also with peculiar interest. The W. M. alluded in a feeling manner to his connection for thirty years with the Lodge (of which, by the way, he has been for some fifteen or sixteen years Master) and concluded by promising to preserve this relic with care so long as he remained a member of the Lodge, and to hand it down to his successors as a memento of one who had done so much for Masonry in Georgia.

PUBLICATION.—We decline to publish a Brother's disgrace, save where it is absolutely necessary for the public welfare :

Speak gently of our Brother's fall ;
Who knows but gentle love
May win him, at our patient call,
The Mason's way to prove ?

LAYING THE CORNER-STONE OF THE DOUGLAS MONUMENT.

Taken in all its features, this was the greatest event in the experience of Chicago, and from a Masonic standpoint, the greatest event in our Grand Lodge's history; in fact, it was a Masonic celebration—it was the outpouring of the Masonic fraternity to pay homage to the memory of our departed Brother—and as he was a member of the Grand Lodge of Illinois, it was eminently fit and proper that the Grand Lodge should perform the usual ceremony of laying the corner-stone of the Monument. It was proper that the Masonic President should be present and assist, and that Gen. Dix, a Mason and a political associate of the lamented senator, should deliver the oration. It was also in the best taste that Leonard W. Volk should be the artist, for it was the deceased statesman who, by his liberality, had given Mr. Volk the opportunity to distinguish himself. Mr. Volk was born in Wellstown, Hamilton county, N. Y. His father, a marble cutter, finished one of the Corinthian capitals supporting the dome of the City Hall of New York. Mr. Volk followed his father's trade, and made the first marble bust west of the Mississippi, of Mr. Clay. Marrying a cousin of Mr. Douglas, and his talent being observed, the senator insisted upon sending him to Rome and Florence. At the end of the two years he returned, and at Chicago made a full length statue of Mr. Douglass.

Our space forbids us giving the Masonic or political history of Mr. Douglas, the one is engraved on the hearts of his Brethren, the other on the pages of our country's history, but we shall proceed to give the incidents of the day.

The weather was all that could be asked for; the sun rose bright and clear, and betokened a pleasant day. At about 7

o'clock the clouds gathered overhead and so remained during the day, rendering it pleasant and cool. Early in the morning the Masons began to gather in their respective halls, and by 8½ they formed in the following order:

Marching at the head was the Joliet cornet band, which discoursed sweet music through the march of the procession. At the head of the procession of the state of Illinois came the Grand Commandery of the State, with the following officers, H. E. Ranney, G. C.; G. C. Lamphere, D. G. C.; L. R. Jerome, G. G. Following came Peoria Commandery, No. 3, of Peoria, J. H. Thompson, E. C.; Joliet Cammandery, No. 4, P. E. C., E. Wilcox, acting E. C.; Sycamore Commandery, No. 15, Daniel Dustin, E. C.; Dixon Commandery, U. D., W. A. Levanway, E. C.; Crusade Commandery, No. 17, W. D. E. Andrews, E. C.; the Peru Masonic Band; Chicago Commandery, U. D., W. M. Egan, E. C.; This Commandery acted as escort to the foreign Commanderies.

The first of the foreign Commanderies was Detroit Commandery, No. 1, T. H. Armstrong, E. C.; in this Commandery was represented Indivisible Friends Commandery, No. 36, of New York city, A. J. Livingstone, E. C.; DeMolay Commandery, No. 5, Grand Rapids, Mich., George Gray, E. C.; Kalamazoo Commandery, No. 8, T. Armstrong, E. C.; Pontiac Commandery, No. 2, S. S. Mathews, acting C.; Peninsular Commandery, No. 8, of Kalamazoo, L. C. Starkey, E. C.; the "Bach Band" of Milwaukee; Wisconsin Commandery, No. 1, A. V. H. Carpenter, E. C. Borne at the head of this Commandery by Sir Kt. Isaac E. Brown, was a beautiful banner, having on one side, "Wisconsin Commandery, No. 1." "*Non nobis domina! non nobis sed ino da gloriam.*" And having on the obverse side a large red cross, that of the Knights Templar. This Commandery closed the first division of the Knights Templar.

Mention must not be omitted, in speaking of these Knights Templar, of the beausant banners of simple white and black

half of either color, black above and white beneath, which were carried in the centre of Crusade Commandery and Chicago Commandery, and which, however simple in appearance, are full of emblematic meaning to those who have been initiated into the mysteries and symbolisms of the Order.

Henry L. Palmer, Grand Master of Knights Templar of the United States of America, and his staff closed up the order of Knights Templar.

Preceded by the Garden City Band of Chicago, and immediately following the Knights Templar, marched the officers of the various Blue Lodges represented in the procession, the following being a full list of the W. M., the acting Masters, and P. M. of those lodges: C. C. Garber, acting M. of Blaney lodge, No. 271, of Chicago; J. W. Clide, acting M. Oriental lodge, No. 33, Chicago; C. Elwood, acting M. Sycamore lodge, No. 134, Sycamore; U. Osgood, acting M. Mt. Joliet lodge, No. 42, Joliet; J. J. Hunt, W. M. Euclid lodge, No. 65, Naperville; A. H. Barry, W. M. Unity lodge, No. 48, St. Charles; G. W. Garcey, W. M. Garden City lodge, No. 141, Chicago; M. Winchell, W. M. Vitumias lodge, No. 81, Wheeling; S. M. Carter, W. M. Mitchell lodge, No. 85, Prindeville; A. H. Swain, W. M. Monmouth lodge, No. 37, Monmouth; O. J. Culver, W. M. Lacon lodge, No. 61, Lacon; T. Willard, W. M. Channahon lodge, No. 262, Channahon; W. H. Wiles, P. M. Stony Point lodge, No. 313, Haverstock, N. Y.; W. H. Purdy, acting M. of Blair lodge, No. 393, Chicago; E. B. Baker, acting M. Friendship lodge, No. 7, Dixon; W. S. Easton, W. M. Occidental lodge, No. 40, Ottawa; S. C. Smith, acting M. Wm. B. Warren lodge, No. 209, Chicago; W. P. Mills, P. M. Charleston lodge, No. 35, Charleston; J. Webb, P. M. Blaney lodge, Chicago; Thomas Glown, P. M. Rockton lodge, No. 76, Rockland; H. Petrie, P. M. Woodstock lodge, No. 42, Woodstock; B. B. Perry, P. M. Rockford lodge, No. 102, Rockford; G. E. Terry, W. M. Cherry Valley lodge, No. 173, Cherry Valley; A. A. Harbin, P. M. Mocks-

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ville lodge, No. 134, Mocksville, N. C. ; A. Harlow, P. M. Mt. Moriah Chapter, R. A. M., Bangor, Me.

Following these, indiscriminately mixed together, came the M. M. All the city lodges were represented. The foreign lodges which were numerous represented, have already been mentioned in conjunction with the list of officers above given. But besides the lodges mentioned there were a large number of other lodges represented by odd members.

But the most interesting part of the Masonic division has yet to be mentioned. This was Springfield lodge, No. 4, the lodge in which the lamented Douglas first joined the brethren of the mystic tie ; having been raised in 1838. Borne at the head of this lodge, which occupied the place of honor on account of its having numbered amongst its members that great brother, Douglas, was a banner, plain, simple, of white bound with blue, and inscribed on one side the words, " Douglas, Raised in Springfield Lodge, No. 4." And on the other, the following appropriate and Masonic language, referring to him as a Brother of the Craft, and as a man and a member of the great brotherhood of the world : " He was our Brother, the fearless leader, and the ornament of his age. After his labors were done he lay down to rest, fearing no evil ; for he knew in whom he trusted, and that he should rise up in the morning refreshed and approved. His virtues are enshrined in the hearts of his brethren ; so let their praise illumine his tablet and become his perpetual memorial." Of this lodge John L. Davis is Master.

Preceding Springfield lodge, No. 4, and acting as its escort, was Elwood Commandery, No. 6, of Springfield, A. J. Dunning, E. C. After this followed Dean's Union Light Guard Band, and then came Apollo Commandery, No. 1, of Chicago, D. W. Patrick, E. C., which acted as an escort to the Grand Lodge of the State of Illinois, the officers of which followed directly after in carriages. The following is a list of these officers : H. P. H. Bromwell, of Charleston, G. M. ; J. R.

Gorin, of Decatur, D. G. M.; N. W. Huntley, of Chicago, S. G. W.; Charles Fisher, of Springfield, J. G. W.; Harrison Dills, of Quincy, G. Treas.; H. G. Reynolds, of Springfield, G. Sec.; Dr. O. H. Tiffany, of Chicago, acting G. Chap. They were dressed in full regalia.

This concluded the Masonic part of the procession, which was, perhaps, the most interesting part. The other divisions were composed of the several civic, military, and benevolent organizations of the city, headed by the President and his suite.

Arriving at the ground, the Grand Lodge and distinguished visitors took their position on the Monument, and the exercises of the occasion commenced by Grand Master Bromwell, with the following remarks, during which the corner-stone was raised and held above its place :

FELLOW CITIZENS, WARDENS AND BRETHREN—Through the great courtesy of the association having in charge the erection of this structure, we are assembled to-day, on their invitation, to assist in laying this corner-stone according to our ancient usages. This work we enter upon with cordial earnestness—not only as citizens, desiring to honor the memory of one of the most distinguished statesmen of our country, but as brothers of that ancient craft whose Grand Masters have settled the foundations and set up the cap-stones, according to certain ancient and significant observances, of temples, palaces and monuments in every age and in all lands, though more especially as brothers of the Grand Lodge of Illinois, who have long been proud to preserve, in the rolls of the most distinguished names of our brotherhood, that of our illustrious late brother, Stephen A. Douglas, P. G. Orator, and for many years, and until his death, a prominent and active member of our Grand Lodge, and companion of the Holy Royal Arch. But of all his deeds and virtues I will not speak, for that grateful task and high honor, to represent the grateful sentiments of regard for him, and which will swell the hearts of these accumulated thousands, has been reserved for a most distinguished orator of the State of his boyhood, whose eloquence will recall in your presence, that ancient spirit which flamed upon your souls in the masterly oratory of our distin-

guished and departed Brother. Yet I will speak so far as to acknowledge that this fraternity have received, this day, from the orator of this occasion, a mark of courtesy for which I can make no adequate return—nor, indeed, and except to assure him of the cordial remembrance of the 25,000 Masons in the State of Illinois.

Now, may the enterprise and liberality of those who have undertaken this work be crowned with success,—that this monument may rise to bear the chiseled form of Douglas in the sight of the voyagers upon these great inland seas of the northwest, as long as the starlight and sunbeam shall love to dance upon their crested billows! Ages, and ages upon ages, may the patriot and statesman, and lover of American institutions, come on holy pilgrimage to the soil of Illinois, marked as it will be, by two such monuments to her distinguished sons—as already the magnates of the nation have twice done,—to bow over the ashes which were once the form of their master.

But, as ancient craft faithfully teaches, that no important undertaking should be begun without first invoking the blessing of T. G. A. O. T. U. and Lord of all, therefore, I request all of you now here assembled to join, with the Grand Lodge and the Grand Chaplain, in humble invocation to the throne of divine grace. Brother Chaplain, perform your duty.

The Rev. Dr. Tiffany, acting G. Chaplain, then made the following prayer:

Almighty Father, we invoke Thy blessing upon us, and upon the people of our land. We give Thee heart-felt thanks for the good example of Thy servants who have finished their course, and do now rest from their labors; and for the ability Thou hast given us to labor to reproduce their good deeds. We place this corner-stone steadfast and sure, on which to raise a monumental tribute to honor our illustrious Brother. May the lessons of his life be read aright by us and all those who shall come after us. May his virtues be held in future remembrance, and his noble deeds imitated to the latest generation. May this column arise till, crowned with beauty, it shall record the honor and glory of a great life, and be the proud monument of an affectionate and grateful people. May this work be completed without hurt or accident to any person; and may all our lives be dedicated to Thee, and our abilities used for Thy glory, so that when all worldly things shall pass away, and these blocks of stone decay, and the very ele-

ments shall melt with fervent heat, our souls may dwell with Thee forevermore. Amen and amen.

Response.—So mote it be.

Grand Chaplain—Amen.

The Grand Master then said, "The R. W. Grand Treasurer of the Grand Lodge will now proceed to deposit in the cavity in the corner-stone the coins and other mementoes there to be placed, first reading the list of articles there to be deposited."

The Grand Treasurer then read the list, as follows : Record of the Douglas Monument Association ; certified charter of the same ; a copper-plate, with the names of trustees engraven thereon ; pamphlet, by-laws, constitution, and appeal ; diploma of membership ; blank circulars, agents' credentials, etc., of the association ; medallion of Douglas, with date of the laying of the corner-stone ; photograph of the monument ; likeness of Douglas on porcelain, together with a photograph ; Sheahan's Life of Douglas, to 1858 ; last speeches of the great statesman before the Illinois legislature and in the wigwam ; his funeral ceremonies in 1861 ; obituary addresses in the Senate and House of Representatives ; eulogy before the University ; miscellaneous documents relating to Douglas ; United States medals and coins—gold, silver and copper ; specimens of paper money ; copy of Douglas' deed of land to the University of Chicago ; copy of each of the daily city papers ; copy of Harper's Weekly, with the Monument illustrated ; first and last catalogues of the University ; Douglas' ancestral record ; statistics of the chamber of commerce of Chicago ; first and last Directories of Chicago ; copies of the catalogues of the art exhibitions in Chicago in 1859, 1863 and 1865 ; charter of the Chicago Historical Society ; an autograph letter of the deceased ; a copy of a memorial of Judge Douglas' fellow-students at Canandaigua, written at the time of his death ; all the silver coins of the present year from the mints ; some medals presented to Indian tribes ; a gold dollar.

At the conclusion of the usual Masonic services, the Grand Master said :

The Masonic exercises should here conclude with an appropriate ode, which, however, will be omitted. I beg leave, however, before we separate, to congratulate those who are present, and particularly the craft, upon the fact that no less a personage than the President of the United States, with many other distinguished heads of departments and others, are here, the President being, as I am informed, and believe, a member of this ancient craft.

THE PRETTIEST HAND.

Give me the hand that is warm, kind and ready ;
Give me the clasp that is calm, true and steady ;
Give me the hand that will never deceive me ;
Give me the hand that I aye may believe thee.

Soft is the palm of the delicate woman ;
Hard is the hand of the rough, sturdy yeoman ;
Soft palm or hard hand, it matters not—never !
Give me the hand that is friendly forever !

Give me a hand that is true as a brother ;
Give me the hand that has harmed not another ;
Give me the hand that has not foresworn it ;
Give me the grasp, that I may adore it.
Lovely the palm of the fair, blue-veined maiden ;
Horny the hand of the workman, o'erladen ;
Lovely or ugly, it matters not—never !
Give me the grasp that is friendly forever !

Give me the grasp that is honest and hearty ;
Free as the breeze, and unshackled by party ;
Let friendship give the grasps that become her—
Close as the twine of the vines of summer.
Give me the hand that is true as a brother ;
Give me the hand that has not wronged another ;
Soft palm or hard hand, it matters not—never !
Give me the grasp that is friendly forever !

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of *THE VOICE* in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial work-bench.]

—The committee appointed by the Grand Lodge at its last session, to secure suitable accommodations for the meeting of that grand body in this city, on the 2d of October, have been most fortunate in securing Eastman's College. This is one of the largest and best-arranged halls in the city, and capable of holding three thousand. The delegates will occupy the body of the hall, and visitors the galleries.

At a meeting of the Masters and Wardens of the city Lodges, it was unanimously adopted to tender the Grand Lodge the use of Crosby's Opera House for a Public Installation (they should have a *public* installation and oration every year, and we suppose the only reason it has not been done was for the want of a place large enough to hold them, but the Opera House will hold them and all their friends).

Committees were appointed to solicit a reduction of fare on the various Railroads leading to the city; to visit the Hotels and secure ample accommodations; to have posters printed and posted through the city, directing strangers where to find the Grand Lodge Hall: and the hospitalities of every Masonic home in Chicago was freely tendered.

It is on the tapis to have a splendid Ball, and a Supper in Kinsley's best style, but we can not say for certain; will tell you when you come.

The Grand Lodge are but our visitors this year, but we intend to treat them so well that they will want to stop with us all the while.

—The following is a directory for the use of Delegates and Visitors to the Grand Lodge: The Hall is in Eastman's College, on the north-west corner of Randolph and LaSalle streets, opposite the City Hall. The Grand Secretary's office is at 51 Dearborn street, south of the Tremont House. The Opera House is on Washington, between State and Dearborn streets. The office of the Voice is at 164 Clark street.

—Trip lightly over trouble,
 Trip lightly over wrong;
 We only make grief double
 By dwelling on it long.
 Why clash woe's hand so tightly?
 Why sigh o'er blossoms dead?
 Why cling to forms unsightly?
 Why not seek joy instead?

Trip lightly over sorrow,
 Though all the day be dark,
 The sun may shine to-morrow,
 And gaily sing the lark;
 Fair hope has not departed,
 Though roses may have fled,
 Then never be down-hearted,
 But look for joy instead.

Trip lightly over sadness,
 Stand not to rail at doom,
 We've pearls to string of gladness,
 On this side of the tomb;
 Whilst stars are nightly shining,
 And heaven is over head;
 Encourage not repining,
 But look for joy instead.

—Come up to the Grand Lodge; bring your wife and family; take them to the Opera House to hear the Oration, and

see the Installation; go to Bro. Carbutt's, 131 Lake street, get your photograph taken, and leave one at the office of the VOICE OF MASONRY. If you stop after the meeting of the G. L. go and see Bros. McVicker & Myers at their Theatre, and don't forget the Museum. Go and see Douglas Place and the Monument, and leave your dollar; go out and see the Crib, the great work of the age. Come up and see us, let us shake your hand, and take your order for any Masonic work published, or your subscription for the VOICE for next year.

—Died at Melbourne, on February 7th, the Hon. W. C. Haines, M. L. C., and Provincial Grand Master of Victoria.

The *Scottish Freemasons' Magazine* says, "We have to record the death, on the 5th April, of the esteemed venerable Past Grand Secretary to the Grand Lodge of England, the V. W. Bro. W. H. White. He was appointed joint-Grand Secretary with his father, on the 9th May, 1810, and retired on an annuity of £400 per annum in 1857. Bro. White enjoyed the confidence and friendship of H. R. H. the late Duke of Sussex up to the lamented decease of that personage; and Lord Zetland equally prized the great Masonic knowledge and ability of the late Past Grand Secretary; and all who knew him well-loved and esteemed him."

—"If you want a suitable name to your Lodge, why don't you style it *Pomegranate Lodge, No.* —? Then shall you be known for the exuberance of your seed!"

—In view of the freedom with which [some Masons talk about one another, we would recommend for general reading the following little story:

"O, mama!" cried little Blanche, "I hear such a tale about Edith Howard. I did not think she would have been so naughty. One day—"

"My dear," interrupted her mama, "before you continue, we will see if your story will pass the three sieves."

"What does that mean?" asked Blanche.

"I will explain it, dear. In the first place, is it *true*?"

"I suppose so, mama. I heard it from Miss Parry, who said a friend of Miss White told her the story; and Miss White is a great friend of Edith."

"And does she show her friendship by telling tales of her? In the next place, though you can not prove it is true, is it *kind*?"

"I did not mean to be unkind, mama, but I am afraid I was. I should not like Edith to speak of me as I have spoken of her."

"And is it *necessary*?"

"No, of course not; there was no need for me to mention it at all."

"Then, dear Blanche, pray that your tongue may be governed, and that you may not indulge in evil speaking; and strive more and more to imitate the meekness of your Lord and Savior Jesus Christ."

—A correspondent, whose views of *Masonry* have, to say the least, too much of that color best removed by chologogues and preparations of mercury and chalk, has forwarded us the following lines which, he says, describes an incident of actual occurrence. He declares that the sudden disappearance of *Malion Lodge*, No. 96, from the records of the *Grand Lodge* of —, is to be accounted for only in this way: The *Worshipful Master* fell from the window one torrid night, while "going through the lecture," and broke his neck, leaving the membership *standing*, or, as he poetically terms it, "on the rise." Having for many years instructed them to observe the sounds of the gavel, they have vainly waited ever since 1859 for the signal to be seated. The rest of the story explains itself.

As to the character of this poetry we shall entrust the criticism to our readers. We have applied the tape to several lines, and they seem to measure right. The rhyme is not absolutely perfect, yet probably as nearly so as the writer could get it. We know from much experience that the supply of rhyme is often in deficiency of the demand:

Old Jephtha Hoys had drilled his boys
 With gavel, plumb and square, sir,
 Till every Craft a perfect shaft
 Stood perpendicular, sir.
 Each Friday night 'twas his delight
 To call them to the hall, sir,
 And catechise the merry boys
 Till each could "cut and call," sir.

One evening late it was his fate,
 In leaning back his chair, sir,
 The window glass right through to pass,
 And push the thing too far, sir;
 In fact he fled heels over head
 Clear down unto the ground, sir;
 With mighty noise, old Jephtha Hoys
 A broken neck had found, sir.

The neighbors there, with tender care,
 Prepared him for the tomb, sir,
 And on the way a long array
 Went out with grief and gloom, sir.
 Yet many said, with whispering dread,
 "No Mason here is seen, sir!"
 Strange to declare, not one was there
 To cast the mystic green, sir!

I'll tell you where those Masons were—
 Prepare for much surprise, sir;
 When Jephtha Hoys forsook his boys,
 He left them *on the rise*, sir!
 The brethren stood, straight as they could,
 Till he should bid them sit, sir,
 And as he's gone with no return,
 Why *there they're standing yet*, sir!

The Tyler bore, outside the door,
 The pangs of cold and thirst, sir;
 The Wardens twain do still remain,
 And will till they are dust, sir!
 The Deacons stand, with rod in hand,
 Not one will budge the least, sir;
 And strange to own, each skeleton
 Is *facing to the East*, sir!

Then be my task humbly to ask
 Each Master this to read, sir,
 And beg and pray to them that they
 The moral well may heed, sir.
 When calling up the mystic group,
 To stand and catechise, sir,
 Think of those boys of Jephtha Hoys,
 Who *perished on the rise*, sir!

—*National Freemason.*

STANDARD NOTICES.

All correspondence of **THE VOICE OF MASONRY**, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, and the brilliant series of works entitled "*Special Helps*," just issued, must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

—Hereafter, I will sell any publication of my own at the advertised price and *pay the postage*. I will also supply Webb's Large Monitor for \$1.50 and *pay the postage*.

—The year having half expired, new subscribers may, if they prefer it, begin their terms of subscription with July. Agents will please notice this in taking subscriptions.

NOTICES OF EXPULSION.—We must decline publishing any notices of Expulsion. Many Grand Lodges expressly forbid these notices being made outside of the columns of their own proceedings. Others think, and justly, too, that it is improper thus to ventilate the darker history of our Order.

MASONIC MANUAL.—To those who have so generously patronized the "*Rosary of the Eastern Star*" published, I would give notice that by an arrangement entered into between Messrs. Macoy & Sickels of New York, and myself, I have ceased the publication of the "*Rosary*," and in its place have substituted the "*Manual of the Eastern Star*," which will hereafter be published jointly by us. It is a more elegant work than the "*Rosary*," finely illustrated by emblematic engravings, and sold at the same price, viz: \$1 per copy, postpaid. Orders are respectfully solicited.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of **THE VOICE** is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having a large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

EASTERN STAR SIGNETS AND BY-LAWS.—We have a full supply now of each of these necessary works for the members of the Eastern Star Degree. The Signets are colored, and the price is 50 cents each, or \$4 per dozen. The By-Laws \$6 per hundred.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand at *this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably *the best Masonic Monitor extant*. The price by retail is \$1.50, including postage.

Address, J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

THE VOICE OF MASONRY.

NOVEMBER, 1866.

MASTER MASON.

A *Master* is one who rules, governs, or directs either men or business. He who has apprentices is their *Master*, as he has the government and direction of them. The man who superintends and directs any business is a *Master workman*. An appellation of respect. A man eminently skilled in any art or science. The chief of a society, as freemasons.—*Webster*.

From this elaborate definition may be deduced the masonic theory of the *Master Mason*; it embraces in part, however, the powers and prerogatives peculiar to the *Worshipful Master*. The *Master Mason* is one who has been "raised to the Sublime Degree," having passed from the Middle Chamber to the Sanctum Sanctorum, or Most Holy Place of the Temple.

The esoteric drama of the *Master Mason's* degree contains within it all the elements of sublime tragedy, such as in the prolific mind of a Shakespeare would branch out into *Hamlets*, *Macbeths*, and *Othellos*. When properly laid upon the stage (the lodge-floor) the subsequent lectures are almost superfluous, the several actors leaving but little unexplained. The grand moral embraces fidelity to trust, piety towards God, faith in immortality, sincere mourning for departed greatness, and the doctrine of the resurrection of the body, from which the tech-

nical name of this degree, "Sublime," is derived. All this is conveyed in traditions, rational in themselves, agreeable to Scripture text, widely diffused through civilized lands and evidently of ancient date.

The highest masonic privileges and bonds inuring to the profession of **Master Mason**, the weightiest responsibilities are added. Solemn engagements of a moral and charitable nature, whose details cannot be described here, are laid upon him. Above all things he is enjoined to be a promoter of peace and harmony, to which end *the Trowel* is presented him as his Working Tool, with the following injunctions:

The Trowel is an instrument made use of by operative masons to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who best can work and best agree.

The well-known allegory of old age, from *Ecclesiastes* xii, is introduced into the ceremony of making a Master Mason:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them;

While the sun, or the light, or the moon, or the stars be not dethroned, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;—

Also when they shall be afraid of that which is high, and fear shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets.

Or ever the silver cord be loosed, or the golden bowl be

broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

The lodge of Master Masons is traditionally completed by three. This, however, has no reference to the working details of the lodge, in which the seats of all the eight officers are required to be filled. In all the masonic systems worked in the United States, the conferring of the Master Mason's degree is allotted exclusively to Blue-lodge masonry.

All the ancient traditions of masonry (with perhaps slight reservations to the Past Master) are thrown open to the Master Mason,—what he does not know being altogether of modern origin. He is entitled to a full part in the proceedings of the lodge opened on either degree,—debating, voting, holding office, and representing the lodge in Grand Lodge. In all public processions he is assigned an honored place. He may take out a Diploma as an evidence of his good standing, and an heir-loom to his posterity. He may travel, visit lodges upon “strict examination,” and, when in honest distress, claim aid from the brotherhood, at home or wherever he may sojourn. He may withdraw from his lodge-membership at pleasure, and take out a Demit as evidence thereof. Being in another jurisdiction, he may apply for membership, according to the usages of the lodge there. If slandered, or assailed by physical force, he may claim the protection of all Master Masons within his appeal.

On the other hand, the Master Mason is bound to pay all dues and contributions required by the By-laws of his lodge and the Grand Lodge; to serve upon Committees when appointed by the Master; to acknowledge and obey all due Summons issued by the lodge having jurisdiction; to assist worthy distressed Master Masons applying to him as such; to avoid all those vices and offences which would subject him to the discipline of masonry, and in general to act up to the standard established in the following charge, delivered at his raising:

Brother :—Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are now bound by duty, honor, and gratitude, to be faithful to your trust ; to support the dignity of your character on every occasion ; and to enforce, by precept and example, obedience to the tenets of the order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed Brethren, and to guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied, must be your constant care ; and for this purpose it is your province to recommend to your inferiors obedience and submission ; to your equals, courtesy and affability ; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate ; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. To ancient landmarks of the order, intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the Fraternity.

Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust ; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

The emblems holding forth the peculiar instructions of this degree are eighteen, the first being the Trowel, the last, the Sprig of Acacia. These symbolismes are exceedingly rich in moral and religious thought ; they are chiefly exoteric, but have esoteric allusions to the traditions of the degree.

The indispensable officers of a Master Mason's lodge are three in number, exclusive of the Tyler, viz. : 1. Master, with the title of Worshipful. 2. Senior Warden. 3. Junior Warden. Besides these, many supernumerary officers are sometimes added.

The lodge of Master Masons is rected to God, and dedicated to Holy Saint John of Jerusalem.

KING LEOPOLD AS A FREEMASON.

A correspondent of an Irish paper, writing from Brussels in February last, says that the chief thing talked about there was the great funeral fets given by the Grand Lodge of Belgium to King Leopold, their deceased Brother. He says he knew the late King very well, and there was not a man with more firm and decided views against disorder and rebellion; that although himself a Protestant, he was an upholder of the Catholic church in Belgium, because he thought it best that people should maintain the religion in which they are born. "How then," he asks, "how then was it possible that Leopold should have been a brother of this order—'Brother Leopold' as I hear he is fondly called in the lodges—and not merely one nominally of the craft, but one understanding and practising its tenets and defending it in his kingdom and elsewhere with his power, his purse, and his pen? The whole thing appeared so contradictory to me that I began to think Leopold when a youth merely gratified a boyish curiosity, and having seen the secrets of the prison-house, forgot and abandoned, without of course betraying them. But careful inquiry, so far as one kept outside the mystic portals by fear of a dread ceremonial could make it, convinces me of this, which I have from undoubted and altogether other than Masonic authority—that the late King Leopold, at his own request, and after previous general inquiry, was initiated in the lodge of *Esperance* at Berne, in Switzerland, in 1813, when in the 23d year of his age. After that period he always attended Masonic lodges abroad whenever he had an opportunity, until his settlement and marriage in England. About the time of this marriage in 1816, or immediately after, he joined an English lodge of Freemasonry, and took an active participation in all

its proceedings. When a widower, on all his visits to Germany, as opportunity offered, he also took part in Masonry, and when in 1832 he mounted the Belgian throne, without a moment's hesitation, in reply to an address sent to him, his Majesty agreed to take the order in his new kingdom under his august protection. He did not, from his position, of course, attend the lodges, but he frequently inquired into their working and always expressed his pleasure at their prosperity, and on his death the collars and jewels of his Majesty's Masonic degree, were found mingled with the badges of the most illustrious of European orders of chivalry, with those of the Garter, the Golden Fleece, and the Legion of Honor. It was no wonder, therefore, that the ceremony at the Hall of the Grand Orient, in honor of this king, should have been a most brilliant success. Everything that taste could suggest in draperies and adornment was displayed in the gorgeous apartment, and the first painters and sculptors of Belgium lent their aid and their taste to render the ceremonial worthy of the kingly brother. M. Van Schoor, senator of the kingdom, the *ad interim* Grand Master, took the chair at seven in the evening precisely. He was supported by deputations and visitors from innumerable foreign lodges, from the Grand Orient of Italy; from the Grand Lodge of Turin; from English, Dutch, German, and American lodges. A very touching mark of foreign respect was presented by a venerable deputation from *la loge d'esperance* at Berne, from which the King drew his first masonic inspirations. As to Belgian Masons, their number was only limited by the restrictions of room, immense as is the grand saloon. The numbers were packed to the doors, and hundreds had to go away, not from want of hospitality, but from absence of possible space. A member of the Belgian Chamber of Representatives, M. Defere, made the funeral oration—a magnificent discourse, listened to in breathless attention. In other places it would have drawn down thunders of acclamation. The sternness of the order obliged it to be

received in solemn and unbroken silence. A magnificent hymn, composed for the occasion by M. Haussens, and for which M. Briol wrote suitable words, was magnificently rendered, and brought tears down many a furrowed cheek. The solos, the choruses, and the instrumentation are said to have been perfect. Every noted performer of the famous band of the opera volunteered his services on this occasion. Here again the rules of the order and the character of the assembly did not permit the usual applausive marks of appreciation, but the Grand Master could not resist making himself the organ of the meeting, and thanking all concerned in the wonderful melody. He thanked, at the same time, the distinguished pianists, architects, and decorators who had thrown such a halo of beauty and taste over the chastely embellished scene. The great sculptor, Geefs, was not forgotten, who had executed for the occasion a copy of his grand statue of the late King on foot. This statue appeared in the hall, only differing from that which surmounts the Congress Column in Brussels, by being represented as wearing the Masonic collars and orders of Leopold the First. On the symbolic tomb or catafalque, erected in the body of the hall, rested the collar, sword and gauntlet of the order worn by his Majesty. It was after ten o'clock when the brethren assisting at the great ceremonial took their departure."

GREEN; FRAGRANT; ENDURING.

Green, but far greener is the Faith
That gives us victory over death;
Fragrant,—more fragrant far the Hope
That buoys our dying spirits up;
Enduring,—but the Charity
That Masons teach *will never die!*

GOING HOME.

Where are you going so fast, old man,
Where are you going so fast?
There's a valley to cross, and a river to ford,
There's a clasp of the hand and a parting word,
And a tremulous sigh for the past, old man,
The beautiful, vanished past.

The road has been rugged and rough, old man,
To your feet it's rugged and rough;
But you see a dear being with gentle eyes
Has shared in your labor and sacrifice;
Ah! that has been sunshine enough, old man,
For you and me, sunshine enough.

How long since you passed o'er the hill, old man,
Of life, o'er the top of the hill?
Were there beautiful valleys on th' other side?
Were there flowers and trees, with their branches wide,
To shut out the heat of the sun, old man,
The heat of the fervid sun?

And how did you cross the waves, old man,
Of sorrow—the fearful waves?
Did you lay your dear treasures by, one by one,
With an aching heart, and “God’s will be done,”
Under the wayside dust, old man—
In the graves ’neath the wayside dust?

There is sorrow and labor for all, old man—
Alas! there is sorrow for all;
And you, peradventure, have had your share,
For eighty long winters have whitened your hair,
And they’ve whitened your heart as well, old man,
Thank God! your heart as well.

You’re now at the foot of the hill, old man—
At last at the foot of the hill!
The sun has gone down in a golden glow,
And the heavenly city lies just below;
Go in through the pearly gate, old man—
The beautiful, pearly gate.

THE FOUR MEMORIALS OF JACOB.

It were worth enquiry whether any of the four "memorial heaps" erected by the patriarch Jacob during his eventful wanderings, yet remain. The one at Mizpah in the Mountains of Bashan, which marked a crisis in Jacob's life that severed him from all further intercourse with his Syrian kindred and confined his wanderings thenceforth to the land which his descendants were to occupy, might well have survived the tooth of time. Look at the construction of it: "Jacob took a stone and set it up for a pillar. And Jacob said unto his brethren, Gather stones. And they took stones and made an heap, and they did eat there upon the heap. And Laban called it *Jegar-Sahaduth* (that is, 'a heap of testimony'), but Jacob called it *Galeed*. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed and Mizpah (that is, 'the witness heap'); for he said, The Lord watch between thee and me when we are absent from one another." (Mizpah means "the standing stone.") This was Jacob's memorial of the transaction, as the heap of stones was that of Laban. On this pillar or standing stone he swore by Jehovah, "the fear of his father Isaac," as Laban, over his heap, invoked "the God of Abraham and Nahor, the God of their father, Zerah;" each marking, by the most solemn form of adjuration that he could employ, his own sense of the grave nature of the compact! Why should not monuments erected with such care yet survive? We do not conceive it at all unworthy of credence.

The first memorial of this sort, however, which is attributed to Jacob—the chief of "memorial-builders"—is that at Bethel, which, as a matter of course, has long since disappeared with the city, often rebuilt and destroyed that stood close by, and of which the very ruins are now difficult of identification. Awaking from his celebrated dream there, of which the im-

agery was altogether celestial and glorious, "Jacob took the stone that he had put for his pillow and set it up for a pillar, and poured oil upon the top of it, saying this stone which I have set for a pillar shall be God's house!"

Again, after his encounter with Laban, first described, and the erection of the memorial "Mizpah," he tarried at Bethel, the place where, twenty years before, God had met him in that array of celestial symbolism. Again, "Jacob set up a pillar in the place where he talked with him, even a pillar of stone, and he poured a drink-offering thereon, and he poured oil thereon."

The fourth memorial attributed to Jacob was erected shortly afterward near Bethlehem, 18 miles further south, to commemorate the death of his best beloved wife, Rachel.

SWEARING BROTHERHOOD.

In Lynch's Expedition, page 237, is an entertaining account of the manner adopted by Arab chiefs in forming brotherhoods: "Nassir proposed that they should bury all wrongs and become brothers. To this Akil assented. The former thereupon plucked some grass and earth, and lifting up the corner of Akil's aba placed them beneath it; and then the two Arabs embracing with clasped hands, swore eternal brotherhood. When questioned, immediately after, upon the subject, Akil stated, that so obligatory was the oath of the fraternity, that should he hereafter carry off anything from a hostile tribe which had once, no matter how far back, been taken from Nassir, he would be bound to restore it."

William Howitt attributes his long life and great literary and other labors accomplished, to the continual employment of four doctors, viz.: temperance, exercise, good air and good hours.

SHOULD THE WARDENS HAVE GAVELS?

This is a question often asked us. We always answer *yes*, and give an array of reasons why. But a Louisville (Ky.) Brother is not convinced, and writes a letter, which is so able an exhibit of the negative side of the question, that we give it entire:

"The Wardens, it is true, *have* the gavel the same as the Master, but their right to it is, in my humble opinion, exceedingly doubtful. How came they by it? I am unwilling to admit that Masonry was so defective, even in its infancy, as to leave a shadow of a chance to plead 'necessity' for placing in the hands of a subordinate the implements of the Chief. We know the Master gets his gavel, *because* 'it is an instrument of power,' etc. In no place is it officially put into the Warden's hands, or its use explained to them, except perhaps on their first introduction to the Lodge, and then for a specific purpose. I am inclined to think they *seized* it as a *convenient* article; then in their hands it loses its signification. They throw away, or fail properly to use, their own legitimate symbolic emblem, and take that properly belonging to another; because it is more convenient, beautiful, or powerful. They do not take the Wand, though it might serve as an instrument for concussion, a staff, a weapon for defending the doors leading to the Middle Chamber, etc., that would be a retrograde movement! Do they not in efforts to ape superiors, introduce an innovation, and plead 'necessity' therefor? Are not the Columns, when properly constructed and handled, enough to fill two pairs of skillful hands, and would not, *is* not, the gavel in addition, an encumbrance? The baton, being used in some of the oldest jurisdictions in the United States, is but a proof that the gavel is not by them considered a proper appendage to the office of Warden; and is it not probable that it has been adopted in lieu of the Column (as it is in many Lodges) for convenience or *apparent* 'necessity.' The Column in some (awkward) hands, is a very unweildy article, especially when made, as is almost always the case, entirely too large. Why should they be made too large to grasp? And why not so constructed as to serve as an emblematic Column, and at the same time serve as an instrument for concussion? The symbolism appears to me to be the object

had in view, but convenience may also give an additional use to them. The Apron is only worn by us as 'an emblem of innocence,' though our ancient brethren doubtless wore it for its utility, and consequently a much larger one than is necessary for us; and it should not be obscured with other emblems, all right and proper in their place. So with the Columns, their legitimate use and signification ought not to be lost sight of by introducing another implement that properly belongs to a different station.

"In olden times the Gavel was called a 'Hiram,' was this not, probably, from respect to the memory of a great and good Craftsman, and because, like him, it was an action 'instrument' in the Master's hands, of carrying out the wishes of that officer, and in enforcing his orders. The Wardens are but the Master's supporters; he is the head, they the hands; he designs, they execute; he orders them, and they the Craft, agreeable to his instructions.

"I am aware that this is not 'orthodox,' and according to the teachings of modern Masons, but is it therefore, necessarily erroneous? Certainly not. I am just here reminded of 'a little joke' told of Dean Swift, and with it I close. Being asked, upon a certain occasion, the difference between orthodoxy and heterodoxy, Mr. Swift replied, that there was but little difference, as 'orthodoxy is *my* doxy and heterodoxy is *your* doxy."

SHALL THE TEMPLE BE BUILT?—It was a noble sight, a heroic achievement, to build the wall of Jerusalem in troublous times—in their feebleness, surrounded by enemies, annoyed by doubtful friends, Tobiah and Sanballat mustering the heathen against them, and Geshem, the cunning Arabian, getting up all sorts of rumors to perplex them. Thus they wrought, trowel in one hand and sword in the other. The work went on, for they had a mind to it. The walls went up.

There is a great work to be done in our American Masonic Temple, clearing away the rubbish, testing the strength of material, encouraging the laborers, and polishing the rough Ashlars. Have you, my brother, a "mind to the work?" If so, difficulties will vanish, foes will give way. The Head Stone will come forth with glad shoutings of "Grace, grace unto it."

LADIES' MASONRY.

We cannot forbear quoting part of an article for the July issue of the *American Odd-Fellow*. The subject is on the degree of "Rebekah," but the application is made directly to what is styled "Ladies' Masonary." The sentiments are eloquently expressed :

Where little or nothing is done beyond the initiation ceremony, to render the degree attractive and useful, it may possibly have accomplished no important result. But all things become equally useless if we cease to employ them; and, of course this part of the work of our Order can furnish no exception to the universal rule. It is further worthy of observation, that those who altogether neglect to use an agent or instrument for good, are not the persons best qualified to determine its value. On the contrary, it is only the practical use of any means of human improvement, that prepares the actor to form a just estimate of its importance.

An impartial consideration of the subject, with all the evidence before us, clearly establishes the fact, that whenever this degree has been made a *practical thing*, it has proved to be an important auxiliary in our work. It would be strange and unaccountable if the fact were otherwise. If woman cannot be eminently serviceable at the bed-side of the sick; in seeking after the poor, and in the proper education of the orphan, then we have no just apprehension of her true nature and appropriate mission. Her instinctive perception of the necessities of the sufferer, and the gentleness of her ministrations, render her presence quite indispensable in the most critical periods of human existence. In her warm embrace we begin to live, and on a loving and stainless bosom the true man would wish to recline in the last hour of earthly consciousness.

Under the advancing civilization of the world, woman has gradually risen from the condition of a mere slave to that of an intelligent, dignified and worthy companion of man. In

the most enlightened countries she already wields an irresistible power, that refines his passions and contributes to exalt his whole life and character. Her influence is at once a restraint and an incentive. Many men of coarse habits and profane speech, in her presence become civil in manner and reverent in expression. The true love and modest grace of a pure woman necessarily exert an influence for good on all; and even the self-abandoned man courts, at least, the hollow semblance of such qualities long after they have ceased to exist.

If woman is not invested with the same political rights, she is, at least, admitted into the most intimate fellowship with man in all the endearing and sacred relations of life. If she is still inferior to him before the law, it is because masculine legislators have made her so, and not because she is less entitled to legal protection. She shares his daily lot of wealth or poverty; she watches over his infancy and weeps at his grave; she is the center of the domestic circle, around whose presence cluster the sweet influences and all the precious associations of HOME; she meekly bows with him before the altar of his religion; and if our highest hopes are not a vain delusion, she is destined to inherit the same great Immortality.

Entertaining these views we cannot resist the conviction, that the attempt—on the part of any existing institution—to wholly separate itself from the presence and influence of woman, involves a step backward toward the darkness and barbarism of the early ages. If we are disposed to derive the greatest possible advantage from our knowledge of what our fathers did, we must not only learn to practice their virtues but to avoid their mistakes. We are persuaded that no institution can long exist, that is so inflexible in its distinctive form, and so rigid in its peculiar method, that it will yield nothing to the leading spirit of the time.

We have to do with the world as we find it; and we have much less respect for what is *ancient* than for what is *true*. Those who have a blind reverence for primitive land-marks; men who still insist on doing precisely what others did—who had inferior opportunities for information—will naturally pursue their old ways until they are wiser. While they cling to the dead Past it is the privilege of all who will, to embrace the living Present, and to anticipate, in the work of To-day, the great FUTURE of the Human Race.

FREEMASONRY—ITS OBJECTS, INFLUENCE, AND BENEFITS.

The term Freemasonry expresses and includes the entire nature and effect, the whole internal and external existence of the Society or Fraternity of Freemasons. The practice of Freemasonry consists in the external representation of the *Masonic spirit*, by certain symbolic forms, figures, and ceremonies, and then by the demonstration of the acts expressed by these forms, towards themselves, towards the united members of the Society, and towards all men. We may, therefore, designate as the two chief elements of Freemasonry, *first*, the *Masonic Ideal* or *Spirit of Masonry*, and, *second*, the symbolic form of the Masonic ideal, known as *Masonic Symbolism*, and borrowed as it is from the art of architecture, not inaptly termed "*Symbolic Architecture*." Thus, Freemasonry, like the human being, consists of two parts, body and soul. The body of Freemasonry is the covering, the garment, the external phasis, the totality of the Masonic symbols and ceremonies. The soul of Freemasonry is the essence, the spirit, the Masonic ideal, the totality of the fundamental ideas and principles of Masonry. These ideas and principles have ever existed and prevailed among men; therefore, the *spirit* of Masonry (but *not* Freemasonry) is as ancient as humanity itself—it was born with the first man. The highest aims of Freemasonry are humanity and cosmopolitanism; the two poles between which it moves, are union and moral perfection. Freemasonry is the spirit-power, which seeks to unite mankind by morality, leading through moral perfection, to union. The great work of moral improvement on which Freemasonry is engaged, we liken to the building of a temple, a comparison which is consistently sustained throughout the whole system of Masonry.

Hence arises not only a symbolic language, but also a symbolic usage of working tools and materials peculiar to the building art, as well as a performance of symbolic customs and ceremonies. This symbolic architecture is a representation of the spirit of Masonry which thus speaks to us, not in words, but in forms and figures. In these forms and figures

the spirit appears to our view visibly embodied—we not only hear it, but see it. The use of the technical language, implements, and materials of Operative Masonry, inexhaustible in their moral application, expresses strongly and forcibly the active moral tendency of the Society. The great truths of Masonry lie concealed beneath ingenious symbols, and call not merely for acknowledgment but for practice—for acknowledgment through practice. The given interpretation of the symbols is always merely a suggestion, and constantly leaves room for further reflection and for the discovery of new applications. The thorough comprehension of the symbols unites the initiated and constitutes a bond of union, continually drawing them closer to one another. At the same time this symbolic language is intelligible to men of every tongue, and is consequently a means of uniting men of all countries and languages. Thus Symbolic Architecture expresses the two chief objects of the Masonic Fraternity,—the moral culture and the union of mankind. The place where this Symbolic Architecture is practiced is “the Lodge;” and the Lodge is the living union of the body and soul of Freemasonry.—*Scottish Freemasons’ Magazine.*

DRYBURG ABBEY—WALTER SCOTT.

Dryburg Abbey, a picturesque and lovely ruin, is of interest to the Masonic traveler, for here rest the remains of his eminent brother, Sir Walter Scott. The Abbey is mid-way between Smailholm, where Scott passed his infancy, and Abbotsford, which his glories have immortalized.

The Abbey is a vast ruin, over which the green ivy throws a verdant robe.

ALL Masonic writing and speaking that is not just, that is not impartial, that is not fearless—looking beyond the interests of a local Lodge or jurisdiction, the claims of party, the advancement of individual interests, or the solicitations of pride—is worse than useless to the fraternity and to mankind.

GRAND LODGE OF ILLINOIS.

The Grand Lodge met October 2d, at 10 a. m., in Eastman's National College, Chicago, Illinois, kindly tendered for the purpose. The Grand Master's address was brief—the Deputy Grand Master, Gorin, having done most of the official business, reported more in detail; 661 delegates were present, representing 448 Lodges.

All the proceedings held in 1865, in reference to the exposition of Hon. J. C. Lackey, were pronounced illegal, null and void, and he was restored. The Charter of his Lodge was also returned. This case settles the following points:

1. That neither Lodge nor Grand Master can expel a Mason until charges are preferred, due notice given, and a trial had. This well-established principle had been set aside by the former Grand Master (Turner).

2. That the Grand Master cannot arrest a Charter by summary process. The same legal steps must be taken as above stated.

On Wednesday the annual election was held, resulting as follows: Grand Master, Jerome R. Gorin, of Decatur; Deputy Grand Master, N. W. Huntley, of Chicago; Senior Grand Warden, C. Fisher, of Springfield; Junior Grand Warden, H. Hayward, of Olney; Grand Treasurer, H. Dills, of Quincy; Grand Secretary, H. G. Reynolds, of Springfield; Grand Orator, Rev. J. L. Davidson, of Springfield; Grand Chaplain, Rev. O. H. Tiffany, Chicago; Grand Tyler, J. P. Fern, of Chicago.

The following officers were appointed: Deputy Grand Secretary, John C. Reynolds, Springfield; Grand Pursuivant, Charles Spalding, Peoria; Grand Marshal, J. B. Dug-

ger, Carlinville; Grand Standard Bearer, J. H. Samson, Jonesborough; Grand Sword Bearer, J. G. Callendar; Grand Senior Deacon, James Lowe, Quincy; Grand Junior Deacon, R. Ashley, Kankakee; Grand Senior Steward, O. N. Stafford, Springfield; Grand Junior Steward, T. C. Jewell, Springfield.

The officers were publicly installed. After the ceremonies were concluded Brother John C. Baker sung with great feeling, the touching farewell of the Scottish bard, "Adieu, a heart-warm fond adieu."

Rev. M. W. Willis, of Quincy, Grand Orator of the Grand Lodge, then delivered the oration of the day on the "Philosophy of Institutions," in which he unfolded the theory of social institutions as founded on a law of our nature and tracing the influence of Masonry in all existing institutions. The address was a very elaborate and polished production and was listened to with profound attention by the audience.

The session only continued two days.

The Grand Lodge refused, by overwhelming vote, to pay the bill of a Grand Lecturer, who had been sent to Chicago by the late Grand Master (Brownwell), with authority "to arrest Charters of Lodges that would not receive him." This decided:

1. That if the Grand Master sends a Grand Lecturer to a Lodge, he does it upon his own responsibility.

2. That the Grand Master has no power to change the work of a Lodge, until it has been officially examined, and pronounced incorrect.

The question of Negro Lodges was postponed one year. The Grand Lodge will assemble next year at Springfield. Fifty-three dispensations for Lodges have been granted the past year.

The Grand Chapter held its annual Communication at the same place and elected the following officers: O. H. Miner, G. H. P.; G. W. Lineger, D. G. H. P.; J. H. Miley, Gr. K.;

J. M. Pearson, Gr. S. ; W. W. Patch, Gr. C. of H. ; A. A. Murray, G. P. S. ; W. M. Avise, G. R. A. C. ; H. G. Reynolds, G. S. ; H. Dills, Gr. Tr.

The following officers were elected in the Grand Council : Jas. A. Hawley, G. P. ; D. G. Burr, Dep. G. P. ; G. W. Lineger, G. T. H. ; J. M. Pearson, P. C. W. ; H. G. Reynolds, G. S. ; H. Dills, G. T.

We shall speak of these Grand Bodies, and review their proceedings, when they come to hand.

STUDY MUSIC.

If I were the father of a family, all the members of it should learn music. Almost all children have naturally good ears, and catch tunes easily ; and, strange to say, they are able to master the mysteries of time much better at an early age than they do later. Both girls and boys should be taught to play on the piano-forte, which, although it wants the power of melting one sound into another—that touching human effect which some instruments possess—is invaluable as bringing almost every variety of music within reach, and permitting one, through arrangements and adaptations, to become acquainted, to a certain degree, with nearly all the thoughts of the greatest composers. At a more advanced age I would have them learn the grammar of music, thorough bass and harmony. The knowledge of the principles upon which the greatest men worked, and the examination of the manner in which they worked, would be a study of great interest, and could but add to the admiration with which they might be regarded. Those of my children who were great musical geniuses, would only build the better for building upon such a foundation ; and those who were not, having been taught by their earlier studies what real greatness is, and by the same process to comprehend what real littleness is also, in default of the charm of talent, would probably achieve that of modesty, and, instead of becoming indifferent executants, would resign themselves to being intelligent and understanding listeners—a race of which the world stands greatly in need.—*Cornhill Magazine*.

"A BIT OF GREEN."

"A bit of green" in the maiden's hair—
Such gems the pure and light-hearted wear—
 A bit of green—
 Placed there, I ween,
 By loving hands on a summer e'en.

A bit of green on the window sill—
 So *rests* the hearts of the sad and ill—
 A bit of green—
 'Tis thus, I ween,
 Love maketh itself both felt and seen.

A bit of green by the garden path—
 Like charms for childhood and age it hath
 A bit of green,
 Cherished, I ween,
 Will ever "keep the memory green."

A bit of green in the winter time
 Wafts us a breath of the sunny clime,
 A bit of green—
 Simple, I ween,
 But earth's best dress is its dress of green.

A bit of green in the cell of crime—
 Of virtue—singeth a winning chime—
 A bit of green,
 Oft thus, I ween,
 God winneth souls 'mong the low and mean.

A bit of green on a foreign strand
 Breathes "Home! sweet home! dear native land!"
 A bit of green—
 'Tis then, I ween,
 We long for the shores that are Evergreen.

GRAND LODGE OF KENTUCKY.

FIRST DAYS' PROCEEDINGS.

The Grand Lodge of Kentucky commenced its sixty-sixth session in the Masonic Temple, in the city of Louisville, on Monday, October 15, at 2 o'clock.

Two hundred and eighty-five Subordinate Lodges were represented.

The Grand Master presented his annual address, from which we learn that he had granted dispensations for the formation of thirty new Lodges. The address was replete with wholesome instruction and good advice.

The Grand Treasurer presented his annual report. He reports that the resources of the Grand Lodge, on the first of September, amounted to \$65,766.85.

Immediately after the adjournment of the Grand Lodge for dinner the first day, and before the members had left the hall, Dr. J. W. Bright, on behalf of the Masonic Fraternity of Lexington, in a few very appropriate remarks, presented to Elisha S. Fitch, Esq., of Flemingsburg, Kentucky, a beautiful set of silver, consisting of a large salver, pitcher and two goblets, bearing the following inscription: "Presented to Brother E. S. Fitch, by the Masonic Fraternity of Lexington, June 23, 1866."

Mr. Fitch accepted the beautiful present in a few beautiful and feeling remarks.

Mr. McCorkle, on behalf of the Masonic Fraternity of Louisville, presented to J. V. Cowling, of Louisville, a beautiful gold-headed cane, bearing the following inscription: "Presented to J. V. Cowling, by his brethern of the Mystic Tie, Louisville, Kentucky, October 18, 1866."

Mr. Cowling replied to Mr. McCorkle, in a very touching and impressive manner, which caused men, unused to the "melting mood," to shed tears.

ANNOUNCEMENT.

With a view to render the VOICE OF MASONRY more useful and interesting to the Craft each succeeding year, we are preparing a series of articles on the authority to be exercised by the Grand Lodge, over the Subordinate Lodges; also, the authority properly belonging to the Grand Master, and other Grand officers; together with the proper independence of the Subordinate Lodges—from whom, in fact, the Grand Lodge and Grand Officers, by ancient regulations, derive all their delegated authority. We think a proper understanding of these relations, one to the other, will materially aid in maintaining harmony, and promote the efficiency of these separate jurisdictions, at the same time clothe the Grand Master with a dignity, which is periled, by any unwise assumptions, from a possible misunderstanding of the authority properly conferred upon, and thereby belonging to the Grand Lodge. We observe some Grand Lodge Officers are beginning to be alive to this subject, and are, of their own account, pointing to this condition of things, as will be seen by an article headed "Grand Chapter of Connecticut," on another page of this issue.

We expect also to insert a chapter, in each number of volume five,—commencing with January, 1867,—of a Masonic tale, showing the influence of Masonry during the civil war. The author is one of the most accomplished Masonic writers of our time.

GRAND CHAPTER OF CONNECTICUT.

This body of Royal Arch Masons met in annual conclave on the 8th of May last, in the city of New Haven.

The address of Grand High Priest Lockwood is a model document, filled with "thoughts that breathe and words that burn." We should be glad to present it entire did our space permit. As it is, we are obliged to content ourselves with an extract or two, to show its current—thus :

"Masonry cannot justly be called a progressive science, in the modern use of this term; but the knowledge of Masonry may be, nay, should be progressive. Like nature, it possesses many external beauties, evident to and admired by the most thoughtless observer, while an inexhaustible profusion of others lie concealed in its bosom, as a reward for the earnest and diligent inquirer. Like nature, also, its symbolism is perfect, and the noblest discoveries of science, throwing more light upon it, reveal hitherto undiscovered beauties, which constantly challenge our admiration and surprise. No man was ever the master of Masonry—no man ever can be. Life is too short, human intellect too feeble, to comprehend it in all its full and just proportions. The Masonic Temple is so vast, the human vision so limited, that we can at most see but a small part of one of its magnificent Corinthian columns. Like its material model, King Solomon's Temple, how appropriately may be addressed the beautiful lines of Bishop Heber :

" 'For thee his iv'ry load Behemoth bore,
And far Sofala teem'd with golden ore ;
Thine all the arts that wait on wealth's increase,
Or bask and wanton in the beam of peace,
When Tiber slept beneath the cypress bloom,
And silence held the lonely woods of Rome;
Or e'er to Greece the builder's skill was known,
Or the light chisel brush'd the Parian stone,
Yet here fair science nursed her infant fire,
Fann'd by the artist aid of friendly Tyre.
Then tower'd the palace, then, in awful state,
The Temple rear'd its everlasting gate.

No workman's steel, no pond'rous axes rung;
 Like some tall palm the noiseless fabric sprung.
 Majestic silence!—then the harp awoke.
 The cymbal clang'd, the deep-voiced trumpet spoke,
 And Salem spread her suppliant arms abroad,
 View'd the descending flame, and bless'd the present God."

And again :

"We hear much about the uniformity of work, and efforts have been made in many Grand Bodies to legislate particular rituals upon subordinates. All edicts are impotent to effect the object proposed. Masons will not do work which they do not love. The sword never yet changed belief or created affection. True, uniformity is very desirable; but this consists not so much in uniformity of language—the mere vehicle of ideas—as in uniformity of symbolism, of doctrine and of principles. Do we not too often quibble about words and forget teachings, grasp at forms and neglect substance, and sometimes destroy charity, the greatest of all virtues, in stickling for mere words? Of course there are essentials, which are landmarks, and which must be preserved, in all languages and among all Masons, to secure the universality, nay more—the existence of Masonry. Yet there are many non-essentials which are the mere staging for the erection of the Royal Arch, and form no part whatever of that beautiful support. Now some latitude in the use of this scaffolding must be permitted, so long as the Arch is constructed agreeably to the design laid down upon the trestle-board, and all attempts to restrict this discretion of Masonic instructors only tend to cramp the intellect and draw the attention of words instead of ideas. Show a zealous and intelligent Mason 'good work,' becoming to the dignity and elevating the standard of manhood—'true work,' consistent with tradition and history—and 'square work,' agreeing with the ancient landmarks of Masonry and the whole system of its sublime symbolism—and you will need no edict to compel him to perform it—his judgment will approve it, and his affections will cluster around it. Let me not be misunderstood. The essentials and landmarks of Royal Arch Masonry must be preserved, and this Grand Body is their lawful, authorized and competent conservator within this jurisdiction.

"Excessive legislation is a common and growing evil of the age. It has entered Masonic Grand Bodies—it is full time our attention should be directed to this crying evil. The

ancient landmarks are the axiomatic, fundamental principles of our Jurisprudence. They are plain and concise, easily comprehended, and readily applied. They cover, also, the whole essential ground of Masonry, and a thorough knowledge of them, and a fair acquaintance with the design of our institution, are sure guides to the solution of almost if not all questions which may arise. Laws should be few, easily understood, and brought home to the knowledge of their subjects. I fear the legal maxim, 'Ignorance of the law excuses no one,' however expedient it may be in civil governments, is hardly applicable to Masonry of the present day. Each session seems to strive to invent new laws and regulations, unmindful or ignorant of what the law really is; and thus we have rules and edicts innumerable, scattered over thousands of pages of proceedings, and often entirely inconsistent with themselves and with each other; so that he who reads the most of them will know the least of Masonic Jurisprudence. Let there be as little legislation over subordinates as is compatible with general good order, and leave to them the management of the rest, so long as they violate no ancient landmark. The officers and members of the subordinates will not be found wanting. Common sense, good judgment, charitable dispositions, and love for our ancient Order, are not the exclusive prerogatives of Grand Officers or Grand Bodies, but the common inheritance of all good and true Masons."

THE Grand Orient (Lodge) of France publishes an official monthly, in which are contained all documents bearing upon general, and especially French Masonry. In a late number it affirms that the French people thoroughly understand that "the cause of Masonry is none other than that of social progress and liberty of conscience."

THE laws of chivalry declare that if the stronger wrong the weaker, or the noble does injury to the less gentle, the very act levels distinctions between them, and the door of an injury becomes bound to give condign satisfaction, of such kind as the wronged party shall demand.

THE POWER OF PRAYER.

The Bible account of the power of prayer is the best we have or can have :

Abraham's servant prays—Rebekah appears.

Jacob prays—the Angel is conquered; Esau's revenge is changed from fraternal love.

Moses prays—Amelek is discomfited ; Israel triumphs.

Joshua prays—the sun stands still ; victory is gained.

David prays—Ahithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehosaphat prays—God turns away his anger and smiles.

Elijah prays—the clouds appear—the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided ; a child is restored to life.

Isaiah prays—one hundred and eighty-four thousand Assyrians are dead.

Hezekiah prays—the sun dial is turned back ; his life is prolonged.

Mordecai prays—Haman is hanged ; Israel is free.

Nehemiah prays—The King's heart is softened in a moment.

Ezra prays—the walls of Jerusalem begin to rise.

The Church prays—the Holy Ghost is poured out.

The Church prays again—Peter is delivered by an Angel.

Paul and Silas pray—the prison shakes ; the door opens ; every man's hands are loosed.

HOOP PETTICOATS.

Our eminent Brother, Ben. Franklin, had evidently not been dubbed a Sir Knight, or he would not have inserted (1725) the following advertisement in his paper : "Hoop Petticoats, just published and sold by the printer, arraigned and condemned by the light of nature and law of God. Price three-pence." This must have referred to a literary production, as a crinoline was never purchased for "three-pence."

BOOK NOTICES.

THE LORD'S PRAYER.

From Brother W. E. Harvey, late of Nebraska, now of No. 34 Lombard Block, Chicago, Illinois, we have a copy of this master-piece of pen-drawing and perfect photographing, the finest we have ever seen. So much has been said in the general press in praise of this work, that probably every reader we have, has seen an account of it. If not, let him imagine a photograph, 29x35 inches, embracing the words of the Lord's Prayer, in ornamental letter portraits, of the Saviour and his Apostles; copies of ten celebrated paintings by the great master—in all 115 *heads*. These were originally executed exclusively with the pen, and are the result of six years close labor—their photographing.

The author's conception was "to make the Lord's Prayer a frame-work, upon which to hang an appropriate embodiment of the sacred ideas it suggests." This has been executed with wonderful fidelity. Hours may be profitably consumed in gazing upon this array of imagery, and yet but a little of the impression received; one must return again and again to get the whole. The marked expressions of strong and varied emotions in the portraits, are wonderfully conveyed—the artist aiming to portray the feelings of each at the moment when the Saviour prophetically foretold to the twelve the proposed betrayal. The illustrations interspersed through the Prayer are copied from the most celebrated designs of the old Masters, and are prominent events in the life of Christ; the Nativity; the descent of the Holy Ghost; the Sermons on the Mount; the transfiguration; the Last Supper; the Crucifixion. The Resurrection and Ascension being, of course, the most prominently brought out.

As a poor illustration of the genius and propriety displayed in the minutiae of this work, we remark that in the words

"Give us this day our daily bread," the letters are embellished with grains of wheat—the word *bread* being made up of sheaves of wheat. Upon the whole, we cannot find better expressions than those made by others upon this subject :

"As a picture it is pronounced a perfect one. It is not one picture—one idea only—but a comprehensive completion of many pictures, and designs of world-wide fame, each distinct and complete in itself, yet, all bearing a direct relation to the one central idea of the piece, and all combined from one harmonious, beautiful picture. It is a unity of variety."

We cannot conceive any thing so well adapted to frame and hang up in a lodge room as this picture. The price is but five dollars. Address Hon. Wm. E. Harvey, No. 34 Lombard Block, Chicago, Illinois.

WOODRUFF'S NEW YORK MASONIC CODE. By William T. Woodruff, New York: Masonic Publishing and Manufacturing Company, 432 Broome St. 1866.

A copy of this excellent manuel of New York Masonic law has been sent us. It is a volume of 126 pages, beginning with the charges of a Freemason. This is followed by the Constitutions and General Regulations of the Grand Lodge of New York, with the latest amendments. Then comes the "Masonic Code" proper. These are not alphabetically arranged, as we should have thought, most systematic, but a thorough index at the end of the book, answers nearly the same purpose. The paragraphs are judiciously headed, and the decisions, resolutions, &c., compressed in terse and grammatical language. Brother Woodruff has done a good thing for New York Masonry in this compilation, and we hope the Grand Lodge of New York will remember his labor at its next session, both by a public acknowledgement and the purchase of a large edition of the work. As specimens of Brother Woodruff's compilation, take these paragraphs :

RELIGIOUS QUALIFICATIONS.—That the only religious test to be applied to a candidate, is as to his belief in a Supreme

Being, the Creator and Ruler of the Universe, and in the immortality of the Soul. Pages 19 and 176—1861.

SECTARIAN PRAYERS NOT TO BE USED.—

Resolved, That while the Grand Lodge of the State of New York should not dictate any form of worship at the opening or closing of Lodges, or in the conferring of Degrees, they would recommend to all Subordinate Lodges, that care should be taken not to suffer the introduction of any thing of a sectarian or denominational character.

RELATIVE TO THE PAST MASTER'S DEGREE.—That the Master must receive the honorary degree of Past Master before installation. Pages 28 and 209—1858.

That when the Past Master's Degree is conferred upon a newly-elected Master out of a Chapter, it must be by at least three Past Masters—and Past Masters only should be present who have been duly elected to preside over a lodge of Master Masons. Pages 30 and 257—1859.

The price of this book is 35 cents.

SPECIAL HELPS.

We do not think there has ever been a series of Masonic works so uniformly praised by the Masonic press, as this of the three "Special Helps," published at this office. With a single exception, and that of an insignificant character, the whole body of Masonic editors has combined in its praise. The following is from the *Keystone*, published at Raleigh, North Carolina:

"There is much of general interest in Masonic literature. The public never finds it, however, because it views Masonry from the erroneous stand point which looks upon it only as a mass of impenetrable mysteries, from which no good or gratification can be gleaned. This is all wrong. Especially in the study of its literature, is there not only much pleasure to be found, but vast stores of historic lore; open as well for the profane as for the initiate. Of this, three little volumes before us* furnish satisfactory evidence.

**Bailey's series of Practical Masonry.*

THE WORSHIPFUL MASTER'S SPECIAL HELP; A monitor for the Master of the Lodge. Published by J. C. W. BAILEY, Chicago, Illinois, 1866. Large 32mo, cloth. 127 pp.

"From the titles of these three books it will be seen at once that they are prepared directly for the information and aid of the practical masonic student and worker; still we find in them much to please and edify.

"They contain, of the matters upon which they treat, all information proper to be published. The Master of a Lodge will find his "Special Help" a special help indeed in all the important duties of his responsible station. The Secretary of a Lodge is carefully instructed in all the particulars of keeping the minutes of the Lodge, posting up the records, keeping the financial accounts of the members, taking notes of proceedings on Masonic trials; his "Help" also contains a set of forms of all manner of official documents likely to pass through his hands. The Senior Deacon is instructed in his duties in the opening and closing of a Lodge, conducting a candidate, introducing a visiting Brother, the public observances of burying the dead, laying a corner-stone, dedicating a hall, installing the lodge officers, etc.

"The force of the mottoes on the title pages of these volumes is striking:

"In the Master's "Help,"

"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth."—NUMBERS XXX, 2.

"In the Senior Deacon's "Help,"

"When Wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

"Discretion shall preserve thee, understanding shall keep thee."—PROVERBS, 10—11.

"In the Secretary's "Help,"

"Him that—publisheth peace; that bringeth good tidings of good, that publisheth salvation."—ISA LII, 7.

"These works have been well and skillfully prepared, as no Mason will doubt, who gives them a candid examination. We commend these works to Masters, Secretaries and Senior Deacons, and we do this knowing whereof we write.

"They are quite handsomely printed, clear type, white paper, and in a hand-book form."

THE SECRETARY'S SPECIAL HELP; A monitor for the Secretary of the Lodge. BAILEY, publisher, 1866. 32mo, cloth, 95 pp.

THE SENIOR DEACON'S SPECIAL HELP; A monitor for the Senior Deacon of the Lodge. BAILEY, publisher, 1866. 32mo, cloth, 63 pp.

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Recorders send us their published proceedings, directed "Voice of MASONRY, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

Nebraska Grand Lodge.—Elected, June, 1865, R. W. Furnace, M. W. Grand Master; George B. Graff, R. W. Deputy Grand Master; William E. Hill, R. W. Grand Sr. Warden; Frank Welch, R. W. Grand Jr. Warden; T. W. Bedford, R. W. Grand Treasurer; J. N. Wise, R. W. Grand Secretary; A. G. White, W. G. Chaplain; J. Q. Goss, W. G. Orator; George Armstrong, W. G. Lecturer; William E. Harvey, W. G. Marshal; G. D. Foglesong, W. G. Sr. Deacon; E. H. Clark, W. G. Jr. Deacon; James S. Taylor, Grand Tyler.

Grand Lodge of Kentucky.—Elected, October 15, 1866, I. T. Martin, G. M.; Elisha S. Fitch, D. G. M.; Chas. Eginton, G. S. W.; V. H. Jones, G. J. W.; A. G. Hodges, G. Tr.; J. M. S. McCorkle, G. Sec.; Rev. G. C. Lorrimer, G. Chap.; R. C. Mathews, G. S. and T.

Grand Chapter of Kentucky.—Elected, October 16, 1866, J. H. Branham, Grand H. P.; I. T. Martin, Deputy G. H. P.; R. C. Hawkins, G. King; E. B. Jones, G. Scribe; Phil. Swigert, G. Secretary; A. G. Hodges, Gr. Treasurer; R. G. Gardner Gr. Chaplain; Henry Bostwick, Gr. C. H.; George Wood Merriweather, G. C. G.; R. C. Mathews, Gr. Tyler.

New Hampshire Grand Chapter.—Elected, June, 1866, Thomas E. Hatch, M. E. Gr. High Priest; N. W. Cumner, E. Dep. Gr. High Priest; D. R. Marshall, E. Gr. King; Lewis

Woodman, E. Gr. Scribe; John Knowlton, Gr. Treasurer; Horace Chase, Gr. Secretary; James Adams, Gr. Chaplain; John A. Harris, Gr. Capt. of the Host; Thomas Spurlin, Gr. Pr. Sojourner; Jacob D. March, Gr. Royal Arch Captain; A. D. Smalley, Gr. Master of 3d Veil; D. R. Burnham, Gr. Master of 2d Veil; W. R. Martin, Gr. Master of 1st Veil; W. B. Kimball, Sen. Gr. Steward; George H. True, Jun. Gr. Steward; George L. Reed, Gr. Tyler.

New Hampshire Grand Council.—Elected, June, 1866, C. A. Tufts, M. Ill. Gr. Master; Lewis Woodman, R. Ill. Gr. Master; John R. Holbrook, Ill. Gr. Master; D. R. Marshal, Gr. Treasurer; Thomas E. Hatch, Gr. Recorder; George H. True, Gr. Capt. of Guard; Luther W. Nichols, Gr. Conductor; Thomas J. Sanborn, Gr. Marshal; John A. Harris, Gr. Steward; John D. Patterson, Gr. Chaplain; Charles A. Robinson, Gr. Sentinel.

New Hampshire Grand Lodge.—Elected, June, 1866, John H. Rowell, M. W. G. M.; Alexander M. Winn, R. W. D. G. M.; John R. Holbrook, R. W. S. G. W.; N. W. Cumner, R. W. J. G. W.; John Knowlton, G. Treasurer; Horace Chase, G. Secretary; Wm. P. Walker, Franklin McDuffee, Rufus L. Bartlett, Charles H. Burns, J. W. B. Clemen, John Blackmer, Edward Gustine, John Young, Jr., Thomas J. Smith, Henry O. Kent, Dis. D. G. Masters; Washington Freeman, Thomas Snow, Edward Parker, Warren Pratt, John A. Harris, J. W. Dearborn, Jessenia Kittredge, Albert S. Waite, Hiram Clark, Benj. F. Huncking, G. Lecturers; Elisha Adams, Wm. Morse, Solomon Laws, J. H. Gilmore, G. W. H. Clark, G. Chaplains; Wm. Barrett, S. G. Deacon; Francis A. Perry, J. G. Deacon; Aaron King, E. F. Lane, Eli Dodge, Hiram Clark, L. W. Clark, Jacob D. March, G. Stewards; Josiah Stevens, Jr., G. Marshal; L. W. Nichols, G. Sword-Bearer; D. A. Woodbury, G. Pursuivant; George L. Reed, G. Tyler.

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of *THE VOICE* in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial work-bench.]

PASS THEM AROUND.—The following letter from Brother Samuel Murray, of New Cumberland, West Virginia, speaks for itself, and we hope that a description of them will be posted up in every Lodge:

To the Editor of the Voice of Masonry:—

DEAR SIR AND BROTHER—I have received a communication from St. John Lodge, No. 187, Carlisle, Scotland, stating that two Brethren had eloped from there with the hard earned wages of the poor men they had employed, and that they had come to this country. I hope you will be kind enough to notify the Craft, through the *VOICE*, so that if they should call on any of the Lodges in this country they will be denied all Masonic privileges.

The name of the oldest one is George Dewar, about forty years of age, dark complexion, dark hair and whiskers, about 5 ft. 7 in. high, stout made.

The other is James Frame, about 26 years of age, 5 ft. 7 or 8 in. high, fair hair and whiskers. Both speak a broad Scottish accent. Hoping that this will be kept in Lodges for reference, I remain, yours fraternally, S. M.

INDIANAPOLIS, IND.—Our friends there will please notice that A. W. Wilson is not an agent of mine for the *VOICE*, nor ever has been, by my authority. J. C. W. BAILEY.

—We have neglected to announce the removal of that very excellent Masonic periodical, *The National Freemason*, from Washington City to New York, where it will henceforward be published as a weekly, at \$4.00 per annum. Bro. McMurdy still retains his place as *chef*, assisted by John W. Simons and others. We wish the enterprise abundant success.

We also announce the speedy issuance of a mammoth eight page weekly paper, at the same place, to be entitled "The Fireside," by Sheffield, Mack & Co., the Masonic department to be controlled by Grand Master Robert D. Holmes, of New York. The price proposed is \$3 per annum. This passage in the prospectus reads queerly: "New York has not a Masonic organ;" we thought there were *three*, besides the very good Masonic department of the *Sunday Dispatch*.

The Masons at Adrian, Michigan, have established a Masonic library, called "Greenly Lodge Library," and published a catalogue of the works already on the shelves. The number thus far is 112. This is a most happy project and deserves the largest success. We would urge upon all our readers who have copies of any Masonic documents whatever, if they can spare them, to donate and mail them to W. S. Sears, Adrian, Michigan, for preservation and use in this Library.

—An excellent Brother in Connecticut writes us in the following strain. Such talk has the ring of good gold:

As the word stranger is generally applied between man and man, I suppose I am a stranger to you, and yet through the several mystic ties by which we are cemented in one common bond of brotherhood, I cannot feel as though in every sense I am a stranger. I know that if I could be permitted to shake you by the hand, that I should give it a real good, old-fashioned, hearty and familiar shake.

—We observe in our Canada exchanges that a new Masonic publication, entitled "The Craftsman," is published by T. & R. White, of the "Spectator," Hamilton, Canada. The publication, as its name indicates, is issued in the interest of the Masons in Canada. We wish it every success.

—We see in the *N. Y. Sunday Dispatch* that the great fire at Portland, Maine, was very destructive to Masonic property. Grand Master Murray writes:

Our Masonic Halls were destroyed, with all their contents, except the Charters and a part of the jewels. The apartments were occupied by three Lodges, two R. A. Chapters, Council R. and S. M., two Commanderies K. T., Lodge of Perfection, Council Princes of Jerusalem, Chapter of Rose Croix, and Consistory S. P. R. S. On the property owned by the various bodies there was partial insurance, and as soon as apartments can be obtained, most of them will take measures to go to work, with new furniture and apparatus. It may also be said that all these bodies have some funds on hand, and will not, at least for the present, make any appeal to their Brethren for aid as organizations.

The Records of the Grand Bodies, having been in another building, were all saved; as also the Regalia, Library, Proceedings, and all the old documents of the Grand Lodge. The principal part of the regalia of the Grand Chapter, all the property of the Grand Council and the Grand Commandery, the photographs of all the P. G. Masters of the Grand Lodge were destroyed in Masonic Hall.

Thus we are deprived of a Masonic home, and mementoes dear to our hearts, are lost beyond recovery. Still, we are not discouraged, and shall continue to labor as in the past, for the honor of our noble Institution, and for the welfare and happiness of our destitute brethren, made so by the late terrible affliction.

While we feel that we ought to do all in our power in this emergency, and not to call upon the fraternity abroad for help we are frank to say that in view of the severity of the case, and the great length of time we are likely to have this work in charge, we shall most gratefully receive any contributions from brethren or organizations that may desire to aid us in the discharge of this weighty responsibility.

I am prompted to write this much in view of the spontaneous expressions of sympathy and kind feelings from several different sections, and hope every brother to whom this comes will consider it as sent forth in response to what is believed to be a strong desire on the part of the good brethren of our Ancient and Honorable Fraternity, Brethren, or Masonic organizations, intending to send funds for the above purpose, can forward to M. W. Josiah H. Drummond, P. G. M.; M. W. William P. Preble, P. G. M.; or to myself; and all such remittances will be faithfully disposed of as directed.

—A Chicago daily paper said, a few weeks since, that Adam C. Gilbert was brought before Justice Milliken, charged with attempting to rob Benjamin C. Faurote, of Simon, Allen Co., Ohio. The complaining witness stated that he was sitting in front of the livery stable on State street, between Madison and Monroe, busily engaged in whittling, when he noticed a tall man with a long beard pass and repass several times, who seemed to look at him with great intentness. Presently the tall man, Adam, accosted him, saying that it was a fine day, and wanting to know how he was. He replied in a befitting manner, when suddenly to his great surprise, Adam seized him by the throat with the right hand, and with the left tried to seize Faurote's pocket-book, which was in the inside pocket of his half-opened vest. Faurote struggled, cried for help, and finally extricated himself from Adam's grasp, who then, with the greatest composure, and in the most affable manner, invited him to take a drink. He did not, and persisted in his call for an officer. Detective Kelly took the man in custody. When Adam was before the Justice, he explained that he had noticed a Masonic emblem on Faurote's bosom, and had, therefore, given him the Masonic grip. It was evident that the witness was not a genuine Mason, or he would not have made such a row. All his remarks were accompanied by fearful and wonderful gestures, incomprehensible to all present. The Court, after due examination, decided that Faurote was a genuine Mason, and that Adam was not. The prisoner was required to give bail in the sum of \$1,000 to appear at the Recorder's Court. This man was arrested not long ago at the Suspension Bridge, for picking the pocket of a woman who was a passenger on the train. Nothing was then found on him and he was discharged. He then puzzled the conductor by going through with a number of signs out of which he could make nothing. Adam has been in town only a few days.

—Some, by admiring other men's virtues, become enemies to their own vices.

—The *Scottish Freemason's Magazine* contains the following queer announcement. Let us have the light:

For some time past my friends have endeavored to draw the attention of the Grand Lodge of Scotland to certain Masonic discoveries made by me during the last thirty-five years; but their letters, as well as my own, have met with silence, no notice whatever having been taken of the communications.

From the tenor of the writings in your magazine, it is evident the Order generally is desirous of information. It is an admitted fact, that the Masonic Mysteries are lost, and that it would be beneficial to the Order could the Brethren re-discover them. I am in possession of them, but it is supposed, because I am in the Antipodes, I cannot by any means know anything respecting the great northern lights of Masonry.

Persons in England not connected with the Order, having heard of my Masonic discoveries, have sent for me desiring my attendance in London. I have consented to visit them conditionally that all my expenses are paid, and that before divulging the Masonic Mysteries to the public, I am to offer them to one of the Grand Lodges in Great Britain, and should the Brethren refuse them, then it will have to be decided in what manner they are to be dealt with. The knowledge was not communicated to me Masonically, and therefore I am not bound by any obligation, and can reveal the secrets if I think proper. As a Mason, however, I am induced to offer the knowledge to the Order, and if the Mysteries are preserved among the intellectual Brethren, then will Masonry be regenerated to its former high standing, causing its leaders to be "the chiefs of enlightened men," and rulers of the world.

I have just addressed a letter on the subject to the Grand Secretary of Scotland. I shall probably arrive in England a month or so after this reaches you, and will write to you; in the meantime make what use you think proper of this letter.

Your humble servant, HENRY MELVILLE.

—Prof. W. B. Smith, of Clifton, Tenn., writes us:

"Our new Chapter, Clifton, No. 59, is getting as much work as the companions desire. They intend to admit none within 'the Inner Court' except practical Masons, for they well know that one diseased sheep will sometimes infect a whole flock. The Chapter has six Blue Lodges within its jurisdiction and the members are determined to have no blocks save those that will bear the polish."

An Irish journal gives these ideas concerning the origin of our Society :

Symbolical or speculative Freemasonry taken in its entirety forms a series of historical and religious dramas ; and the scene and action of the three blue degrees, from which all the others spring, are laid at the period of the completion of King Solomon's Temple, and the unities of time and place are as strictly adhered to as the most classical critics could desire.

It is obvious that the introduction of the Christian religion would have been completely out of place in a drama commemorating events which occurred centuries before the Christian era. Craft Masonry could therefore only teach those great moral truths which form the basis not only of revealed religion, but the practice of which has always been inculcated by every creed and philosophical system laid down by the uninspired pages of antiquity for the government of mankind, therefore, carefully excluding all religious discussions, she embraces the great principles both of natural and revealed religion, as a foundation admirably adapted for that grand and sublime scheme which seeks to include all nations, races and languages in one bond of universal brotherhood.

I shall be hereafter able to show that, whilst keeping clear of all controversy, and excluding from her outward ceremonies all symbols calculated to occasion religious discord, her founders have never for a moment lost sight of the grand truths of Christianity, the doctrine of the Trinity in Unity, and the Nativity and Passion of our Lord and Saviour, which is to be typically recognized even in the setting out of the furniture of the lodge, the number and functions of the officers, and the ritual, from the first entry of the Entered Apprentice to the final completion of the three degrees in the mysterious ceremony of the third, the high grades then carry on the history of the Jewish people to the exodus and return from their captivity in Persia, the discovery of the volume of the Sacred Law in the ruins of the first temple and the building of the second, and finally to the fulfillment of all types and prophecies in the great sacrifice offered up on Mount Calvary embodied in the exquisite mysteries of the Rose Croix degree.

—The commencement of the Southern Masonic Female College, at Covington, Georgia, took place on the 20th June last. The various exercises were continued several days, and closed with an address before the literary societies from Gen. A. R. Wright, editor of the *Augusta Chronicle and Sentinel*.

—The Master of a Boston Lodge having expressed his objection to the practice of re-electing incumbents of the oriental chair, because it stands in the way of those in the lodge whose attention to the duties of membership, and whose masonic acquirements entitle them to the highest honors the lodge could confer, the *Masonic Monthly* says: "These are new doctrines in Masonry. We refer to them only to condemn them. The Masonic lodge does not exist to confer upon each member in succession the positions within its organization deemed most honorable. The principle of rotation in office is well known among, and appreciable by hungry politicians, to whom the prospect of position and emolument is perhaps the main inducement to follow their vocation. In Masonry no tendency of this kind should be recognized. It hints too much of the spirit of 'Young America.' We trust that St. John's Lodge will hereafter ignore the new doctrines entirely and make no change in its list of officers for the sake of change or to pave the way to placing itself under the control of aspirants to office, a brood of whom will be sure to grow up as the necessary result of principles so foreign to our system." This is exactly our doctrine.

FALSEHOOD.—There are some unfortunate persons, who, by frequently telling a falsehood, become, at length, dupes to their own imposture, and slaves to their own weakness, by habitually making others slaves to it; for, as this kind of weakness both feeds and is fed by vanity, it at first affords them a specious claim to every selfish and unreasonable indulgence; and ultimately excuses, in their own estimation, not only every omission, but almost every violation of the practical duties of their station in society. Like the theories of the philosophical politician, or the calculations of the abstract mathematician, the benevolence of persons afflicted with this eccentric sort of sensibility is too refined for the ordinary occurrences of life, which are either too insipid to attract their observation, or too coarse to merit their attention.

—We have to thank our editorial brother of the *N. Y. Mail Bag* for the following generous notice :

THE VOICE OF MASONRY.—Brother John C. W. Bailey, the publisher and proprietor of this valuable Masonic Monthly, has been pleased to place before us the September number of the above periodical. The contents are varied and very excellent, always excepting such matter as we do not personally assent to. There are "Reviews of the Proceedings of Grand Lodges;" an article on "the Troubles in the Scotch Rite;" "What a Lodge should be;" "Mortar and Trowel;" "The Master's Monthly Charge to his Lodge;" (the Editor says—"this series, prepared by one of the most experienced writers of the age, will be continued through the twelve issues of this volume. It will be found admirably written for the *W. M.* to read from the *E.*, being in length well-proportioned, and in matter plain, pointed, brotherly and earnest.") Bro. Bailey is one of the real go-ahead sort, and makes a very desirable Masonic magazine. The "*Voice*" contains forty-eight octavo pages a month, and is only two dollars a year.

—No Lodge has the right to endorse, upon the Diploma of a traveling brother, the fact of "his having visited the lodge and received its charity." Every time the visiting brother is to be examined, he must stand independent of all previous examinations, and the fact of his having been able to undergo an examination in one lodge has no bearing at all upon another unless some one is present to vouch for him. It is a great assumption, amounting to impudence, to hint that "because I have thought proper to help this man, therefore you must."

—Bro. G. A. Bates, of Waltham, Mass., writes us under date of Oct. 29th, "At the annual meeting of DeMolay Encampment, Boston, held on the 24th, the following officers were elected and installed: Rev. J. W. Dadman, E. C.; Samuel J. M. Homer, Generalissimo; Marlborough Williams, C. of G.; John Mack, S. W.; A. F. Chapman, J. W.; J. M. Russell, Treasurer; F. A. Pierce, Recorder. A very pleasant occasion, general good feeling prevailing."

—We learn from the N. Y. *Sunday Despatch* of the 8th of October, that a meeting was held at 594 Broadway, composed of ladies and brethren, members of Eastern Star and other lodges, to concert measures to aid the "Masonic Picnic," which took place on the 15th ult., the proceeds of which are to be added to the Hall and Asylum Fund. R. W. Brother W. T. Woodruff, Master of Manhattan Lodge, No. 62, conferred the Eastern Star Degree in a manner which called forth commendations from all present, and a resolution was unanimously adopted thanking him for his able rendering of the lectures of the Degree, and requesting him to repeat the lectures at the same place next Saturday evening. The meeting was then addressed by Rev. Bro. McMurdy, Joseph H. Toone, of Mystic Tie Lodge, W. F. Costenbader, of Normal Lodge, and Brothers Smith and Shupe, of Eastern Star Lodge. The musical exercises were under the direction of the able organist of Eastern Star Lodge, Brother Taylor. Rev. Dr. McMurdy made the opening prayer and closing benediction.

—In "The Eastern Journal," published at Bennettsville, S. C., we find a Masonic Eulogy, delivered August 19, 1866, by Brother Harris Covington, over the memory of Brother D. M. H. McLeod, killed at the Battle of Gettysburg. The Masonic portion of it is extremely touching and beautiful. Brother Covington has an exquisite sense of Masonic symbolism.

—The brethren at Mariposa, California, were recently deprived, by a terrible conflagration, of their Masonic Hall.

—David Clark, of Hartford, Connecticut, has given \$5,000 to each of his five nephews who served honorably in the war to suppress the rebellion. Brother Clark is a Past Grand Master of that jurisdiction.

—Adversity overcome, is the brightest glory; and willingly undone, the greatest virtue. Sufferings are but trials of valiant spirits.

—Writers have even become enthusiastic when describing the glories of King Solomon's Temple. "It was in that land of the East, that clime of the sun, where arose the magnificent Temple, built by the wise King Solomon and fashioned by Divine instruction, the seat of the visible presence of the awful Jehovah, with which the earliest and proudest authenticated associations of our divine order are indissolubly interwoven. Freemasonry, as you know, companions and brethren, is connected with every apartment of that Temple and its religious service. It is associated with that great building from its foundation to its last crowning stone. Our traditions illustrate its construction, from the digging of the stones in the quarry of Zeredatha, and the hewing of the cedar beams and rafters in the forests of Lebanon, to the fitting of the last golden plate on its lofty dome.

"In awful state,
The Temple reared its everlasting gate.
No workman's steel, no ponderous axes rung,
Like some tall palm, the noiseless fabric sprung!

"This gorgeous edifice was in its day the first wonder of the world. Erected by Divine command, all the resources of the richest and powerful empire then in existence, were made subsidiary to its completion on a scale commensurate with its sacred dignity and divine dedication. To facilitate its construction upon so magnificent a plan, the ends of the earth were brought together, and a commerce was opened with India and the golden isles of the farthest East, both by sea and land, which built up and enriched many stately cities—among them famous Palmyra, or 'Tadmora in the wilderness,' Damascus, and Balbec, or Heliopolis, the city of the sun—and made Jerusalem the centre of civilization and the proud capital of the world. The gold of Ophir, the spices and precious essences of India and all the East—gums, frankincense and myrrh, and the gems—rubies, emeralds and diamonds—and the untold riches of Tarshish and the isles—all were poured into the lap of Judea.

"The cost of the Temple, estimating alone the precious metals contributed by King David and his princes, is calculated by historians to have been \$4,700,000,000! which in weight amounted to 46,000 tons of gold and silver! It is even said by some that more of these metals was consumed in the building than at present exists upon the whole earth. 'It was indeed,' says a quaint writer, 'magnifical of fame and splendor throughout all countries, and there was nothing like it, in the whole world, for riches and glory.'"

—"Practice out of the lodge those duties which you have been taught to practice in it, and by amiable, discreet and virtuous conduct convince manhood of the goodness of the Masonic institution. So that when any one is said to be a Mason the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided with justice and his heart expanded by benevolence."

DIED.—Major Charles M. Willard, a prominent member of the Chicago bar, and a member of Blair Lodge, 393, departed this life October 14th. The remains were followed to Rose Hill Cemetery by his lodge and a large concourse of the Fraternity. The funeral services were performed in a masterly manner by W. A. Stephens, the W. M. Resolutions of condolence were passed and ordered to be recorded in the lodge-record, and a copy sent to the family.

—The prejudices which had been created and fostered by the unprincipled enemies of our time-honored Order have been dissipated, and if we perform our duty, our march is onward and upward. May our labors be directed to strengthening and adorning the beautiful temple erected by our predecessors, and may the trust committed to our hands be fulfilled in the fear of Him, without whose approbation our best efforts will be vain and fruitless.

STANDARD NOTICES.

All correspondence of **THE VOICE OF MASONRY**, whether editorial or otherwise, and all orders for the *Miniature Monitor*, *Rosary*, *Lodge Blanks*, *Webb's large Monitor*, *Guide to High Priests*, and the brilliant series of works entitled "*Special Helps*," just issued, must be addressed to J. C. W. BAILEY, 164 South Clark St., Chicago, Illinois.

MASONIC LAW AND USAGE.—We will continue to reply to questions upon these subjects. But our correspondents *must* enclose postage stamps to cover expenses of postage and stationery.

—Hereafter, I will sell any publication of my own at the advertised price and *pay the postage*. I will also supply Webb's Large Monitor for \$1.50 and *pay the postage*.

—The year having half expired, new subscribers may, if they prefer it, begin their terms of subscription with July. Agents will please notice this in taking subscriptions.

NOTICES OF EXPULSION.—We must decline publishing any notices of Expulsion. Many Grand Lodges expressly forbid these notices being made outside of the columns of their own proceedings. Others think, and justly, too, that it is improper thus to ventilate the darker history of our Order.

MASONIC MANUAL.—To those who have so generously patronized the "*Rosary of the Eastern Star*" published, I would give notice that by an arrangement entered into between Messrs. Macoy & Sicks of New York, and myself, I have ceased the publication of the "*Rosary*," and in its place have substituted the "*Manual of the Eastern Star*," which will hereafter be published jointly by us. It is a more elegant work than the "*Rosary*," finely illustrated by emblematic engravings, and sold at the same price, viz: \$1 per copy, postpaid. Orders are respectfully solicited.

INCREASE OUR SUBSCRIPTION LISTS.—Every reader of **THE VOICE** is an authorized agent for it, and we look to such to enlarge our circulation. If each of our present patrons would secure *only one more subscriber*, the gain to us would be great. Brethren, remember the needs of the hard-pressed publisher, and give him the aid of your purse and influence.

ADVERTISEMENTS.—We solicit advertisements for our Business Sheet. Having a large list of subscribers in Illinois, Iowa, Wisconsin, Indiana, and Minnesota, as well as in the Eastern and Pacific States, and in order to give the commercial world the full benefit of our extensive circulation, we will insert Advertisements at reduced rates.

Copies of Proceedings, Addresses, By-laws, &c., &c., are solicited, as heretofore. Address them to care of J. C. W. BAILEY, as above. Give us early notices of deaths, casualties, celebrations, festivals, &c., &c.

EASTERN STAR SIGNETS AND BY-LAWS.—We have a full supply now of each of these necessary works for the members of the Eastern Star Degree. The Signets are colored, and the price is 50 cents each, or \$4 per dozen. The By-Laws \$8 per hundred.

WEBB'S FREEMASON'S MONITOR, WITH NOTES AND APPENDICES.—A full supply of this invaluable work will hereafter be kept on hand at *this office*, arrangements having been made with Bro. John Sherer to that effect. This book is that celebrated Monitor first published in 1859, being a literal copy of Webb's edition of 1816, with explanatory and historical notes and an Appendix of Masonic Law and Usage, Chronological Tables, and some thirty Masonic Odes; the whole being incomparably the *best Masonic Monitor extant*. The price by retail is \$1.50, including postage.

Address, J. C. W. BAILEY, No. 164 Clark St.,
CHICAGO, ILLINOIS.

THE VOICE OF MASONRY.

DECEMBER, 1866.

MORBID CURIOSITY.

It can not be denied by the candid observer, that the great stream of initiates in our five thousand lodges, is inordinately swelled by those whose morbid curiosity draws them into the Masonic society, as it would draw them into a Museum, a street fight, or to the performance of an exciting play. Were we to "count out" of our ranks all who have been allured into them through this low and unworthy motive, it would make large and notable gaps in the line.

We have thought that the course pursued by many of the brethren themselves, in talking of and writing upon Masonic matters, tends to excite this morbid curiosity in the minds of their hearers. To speak of Freemasonry as "a great mystery," to talk of its "grand secrets," "secret doctrines," "wonderful esotery," and the like, is to arouse an undue curiosity among the profane, and to awaken cravings that *can never be gratified*. For the truth is Masonry is *not* a great mystery; it has no *secret doctrines*. All its mysteries consist in its means of recognition, and all its doctrines are *open and patent to the world's examination*. This is the *truth*, and it

should be told to those who make inquiries concerning Freemasonry; a truth which, were it generally made known, would chill the aspirations of a large class who come into the society expecting to find a second edition of the *Ancient Mysteries*, but who, failing in that, turn the society into a machine for social or political elevation, and so get their money's worth out of it.

It needs no argument to prove that morbid curiosity is not a lawful incentive to Masonry. The declarations made by the candidate in the anteroom, that he is unbiased by friends and uninfluenced by unworthy motives, and that, prompted by good desires, he freely offers himself a candidate for the mysteries of Masonry, ought in themselves to debar men from coming into the lodge over the ruins of the ancient landmarks. Would it not be well to question candidates even more closely upon these subjects than we do?

—Austria has been the great foe of all confraternities, especially of the Masonic. She chiefly incited the Pope to issue his Bull. She committed a grave offence not only against individual and corporate rights, and liberty, and divine charity, in suppressing the scuolas, but against art also.

These scuolas, translated schools, of Venice were not places of education, but confraternities for charitable purposes, visiting the sick, providing hospitals, adopting orphans, redeeming prisoners and captives. In the days of the republic they were richly supported and endowed, and their halls were often galleries of art. The Scuola Della Canta, one of them, was converted into the Academy of Arts. A government thus attacking institutions of charity and relief deserves modification and abridgment, if not utter extinction.

WAS WILLIAM MORGAN MURDERED?

Amongst the unsettled questions of the world this takes place with, Who struck Billy Patterson? Is there such a thing as perpetual motion? Can the circle be squared? and a few others, which we fear will ever remain monuments of the mental insufficiency of man. Yet we are not to be deterred from giving, like Bildad, "our opinion," even though we acknowledge in advance that we have no definite light on the subject.

We are clearly of opinion that William Morgan was *not* murdered, at least by the Masonic fraternity, and here are our reasons: 1. *There was no sufficient inducement to murder him.* People, even the meanest, do not put their necks into a noose, without a motive. Still less will men of the class out of which Freemasons are made. The fact that Morgan was threatening to "divulge the secrets of Masonry" might have tempted lawless men to annoy him, to deter him from his purpose by threats, and thus to practice upon his fears, but not to murder him. Let the reader examine the records of one hundred murders taken at random, and he will find not one that was committed upon the insufficient inducement that is charged in the case of Morgan.

2. *The facts do not justify the supposition that he was murdered.* What are the facts? Why, that William Morgan was imprisoned for debt in the Canandaigua jail; that he was released on payment of the debt by the Masonic party, who are said to have abducted him, taken 120 miles through an open country, and finally placed in the old powder magazine at Fort Niagara. That this was done by his own consent and connivance, is made so plain in the narrative of the "abduction," that it is marvelous any one should deny it. The only fact that would at all incline us to a different conclusion is the resistance which Morgan made at the jail-door when requested to enter the coach that was to transport him westward; this

must be attributed to the vagaries of a drunken man. He went quietly to Fort Niagara, eating, drinking and chatting sociably with his captors, and proving beyond cavil that whatever the motive of the "abduction," he was a party to it.

The fact that his movements, subsequent to his arrival at Fort Niagara, can not be traced up, need not trouble us. There are several theories that will satisfactorily account for the disappearance of a drunken, worthless fellow, unhappy in his domestic associations, abhorred by his associates, and despised by the entire community, without attributing it to murder at the hands of such a society as the Masonic. Had there not sprung up an antimasonic party, inspired by a malice more bitter than death, and resolved to brand Freemasonry as a nest of murderers, such an imputation would never have been made. The records of criminal jurisprudence have many cases more mysterious than that of Morgan, cases of the disappearance of persons whose lives had been threatened and who were naturally supposed to be murdered. Yet these in due time reappeared, to the confusion of the public. So it probably would have been with William Morgan, only that he was an old man, a man of very intemperate habits, and one who had no motive for returning to his old haunts, but every motive for avoiding them.

SYMBOLS OF FREEMASONRY.—Among our antediluvian brethren, Masonic symbols were at first but few in number—the serpent, the alter or cube, the equilateral triangle, to represent the sacred name; these would be succeeded by the rainbow, the dove geometrical signs, the ladder; and still more recently by pillars, globe, the pot of manna, the beehive, the sword and human skull, the tau cross, with all the symbolical devices painted on the banners of the Twelve Tribes. They were types or signs of moral and religious duties, or of events in the patriarchal history, which were thus recorded and perpetuated by oral communications.

TWENTY YEARS SINCE.

So small a proportion of our Masonic brethren read the current news of the Society that it will be almost as much a novelty to them to read intelligence twenty years old, as twenty hundred. We will give in the present article an incident that occurred about the year 1846, and which at the time occasioned as great a stir in the Reports on Foreign Correspondence, Grand Master's Addresses, and the like, as certain exciting topics have done of late years.

The Grand Lodge of Louisiana was startled one day by the intelligence that six of its Lodges had seceded from its authority, and claimed protection under the Grand Lodge of Mississippi. This event, which was unprecedented in the Masonic history of this country, took the Society by surprise. The Grand Lodge of New York hastened, under date of September 7th, 1847, to pass resolutions disapprobating the act, and pronouncing these five lodges, (viz., Warren, George Washington, Lafayette, Marion, Crescent City and Hiram,) irregular and clandestine. The reasons for this act of secession were eagerly called for, and being stated were found to be, in brief, as follows:

The Grand Lodge of Louisiana, it was affirmed, had run into no less than twelve fundamental errors, all more or less subversive of the ancient landmarks of Masonry, and as such dangerous and destructive. This rendered it necessary for the five lodges aforesaid, to come out from its fold and denounce its sin and folly to the world. The twelve violations are thus summed up:

1. The Grand Lodge of Louisiana had assumed authority to charter lodges to work in the French, Scotch and York Rites, and given seats to the delegates of each. This was a shocking violation of Masonic principles.
2. She authorized men made Masons at 18 years of age, an act abhorrent to the ideas of American Masons.

3. She established a Council of Rites composed of delegates of Scotch and French Rites, excluding those of the York Rite. This virtually gave the preference to modern degrees over the ancient ones.

4. She chartered York Lodges, with authority to work in the Scotch and French Rites, thus forming a mongrel race of Masons.

5. She required all Installations of lodge-officers to be done on the Christian Sabbath, thus violating a fundamental principle of ancient Masonry—respect for the Sabbath.

6. She prohibited all public processions and ceremonies, even to the interment of the Masonic dead, thus depriving the York Mason of a privilege justly esteemed precious.

7. She required a brother casting a negative vote on petitions to give his reasons therefor, to the Master of the Lodge, thus violating the secrecy of the ballot box.

8. She restricted the eligibility to office in the Grand Lodge to those who had served one entire year as Master of a Lodge, thus confining to life-members privileges due to all Past Masters

9. She originated a system of life-membership in lodges, by which the whole power of the lodge was swayed by members of that class, who were also members of the Grand Lodge.

10. She required the country lodges, when not personally represented, to select for their proxies persons living in the city of New Orleans. Two other points are presented in the protest of the five lodges that cannot be explained here, and they say in general terms, "there are many other grievances and irregularities of which we have a right to complain, but which we can not commit to writing." Concerning the branches of Scotch and French Masonry which had been thus irregularly blended with York Masonry, they affirm that "French or Scotch Rite Masons, as such, have no greater right to intermeddle or govern us, than the Sons of Temperance, Oddfellows, or Knights of the Red Cross have."

The history of this remarkable schism, in which many of the best Masons in New Orleans were concerned, can be told

in a few words. The agitation of the matter in the various Grand Lodges aroused a general feeling of indignation against those who had so shockingly innovated upon the best principles of Freemasonry, a purer and higher spirit began to prevail in the Society in Louisiana, and Masonry was restored to its pristine spotlessness. French Masonry was dropped, Scotch Masonry, which at that time had but few friends, was consigned to its own governing body, and at this day there is no better system of Blue-lodge Masonry extant than that which is worked in the blue lodges of Louisiana.

The value of this lesson of "Twenty years since," lies in the present tendencies of Blue-lodge Masonry to accumulate powers not proper to it. This is particularly evident in Grand Lodges, controlled so largely as they are, by Scotch Rite Masters. It is calculated to startle a reflecting mind to look through the proceedings of these bodies for the past five or ten years. One need not venture to prophecy to predict the results of this thing if carried much further. The great mass of Freemasons want nothing but the ancient and universal system. They value the practical benefits of Masonry, as found in social life. If they go into the Chapter, Council and Commandery system, it is because they believe them to be mere appendages to the blue lodge, and not that they consent to divide power with those bodies. Let a Grand Chapter, or any other Grand body, assume any control, even the slightest, over Blue-lodge Masonry, and the days of that system would be numbered. Yet in the face of this, it can be shown that the tendency of much Grand Lodge legislation is to assimilate the blue-lodge system with that of Scotch Masonry, taking up its despotic powers; its *ad vitam* principles; its love of display and other features of foreign birth. The simplicity of Blue-lodge Masonry being lost, it will not require much additional effort to bring it to the point at which our French brethren have long since brought it, a laughing-stock to the world, and emasculated of all practical vigor and value. Let us be warned in time.

MASONIC ANALOGY WITH THE BIBLE.

BY THOMAS R. AUSTIN, P. G. M.

Freemasonry, in its principles and doctrines, bears a closer resemblance to the Holy Writings than any other production in the world. No one, however brightly he may have kept his jewels, has ever penetrated the depths of its philosophy, or brought to light all the truths which were deposited by our ancient Grand Master beneath its lofty arches.

The rich treasures and glorious associations of Freemasonry have descended to us in a direct line of succession through nearly thirty centuries, originating in the Holy Land, the land of lofty deeds and divine manifestations, the home of patriarchs and prophets, the land of holy things and lofty interpositions, the theater of the most important and sublime events which have been enacted in the history of the world. From them it was communicated to the nations through the instrumentality of twelve virtuous and favored Craftsmen, who, as the chosen disciples of Solomon, divided themselves into parties and traveled to each point of the compass to dispense light to those who were willing to receive it. The most prominent facts which they inculcated were these: that there is a God; that He created man and placed him in a perfect state of happiness in Paradise; that he forfeited this supreme felicity by disobedience to the divine commands at the suggestions of the tempter; and that, to alleviate his repentant contrition, a Divine revelation was communicated to him, "that in the process of time a Saviour should appear, to atone for sin and place their posterity in a condition of restoration to His favor." The several degrees of Ancient Craft Masonry develop and illustrate the doctrines of the true religion. Into the ceremonies of the Master Mason's degree have been mystically gathered the grand truths of Divine revelation. The types and symbols, with everything else contained in its rituals, foreshadow the sublime facts of that religion "whose Temple was to be the whole earth, and whose shrine every heart."

THE PERFECT BRICK.

A MASONIC POEM, BY ROB MORRIS, LL. D.

Dedicated to Fred. Webber, Esq., of Louisville, Ky., one of the few who perfectly exemplify the figures herein conveyed.

(The title of this poem may appear, on casual perusal, as slangy and unworthy the subject. This is not so. It is strictly Masonic and entirely appropriate to the theme. It is but another form for the expression *Perfect Ashlar*, so familiar to every Entered Apprentice. On the vast plains of Babylonia, are immense ruins of temples, cities, and other works of man, entirely composed of large and substantial bricks, every brick having upon it the name of the king under whose reign it was constructed. These are termed "Babylonian Bricks," and by Masonic analogy "Perfect Bricks."

In the author's Masonic acquaintance he recalls many who were in the proper sense "Perfect Bricks." Amongst these occur most readily to his memory the names of William B. Hubbard, of Ohio, Philip C. Tucker, of Vermont, Charles Scott, of Tennessee, Frank King, of Indiana, Moses Paul, of New Hampshire, Salem Town, of New York, all "Babylonian Bricks," showing "the impress of their King," who was the Ruler of earth and heaven, and all gone to take their places, let us fondly hope, as "living stones" in the Temple above. To these may be added many living and shining lights in Masonry, whose lives have been full exemplifications of Masonic faith and practice.)

Come, ye that strongly build,
And deftly wield
The Level, Plumb, and Square :—
Ye, whose hard, girding toil,
God's corn, and wine, and oil,
Were made to cheer ;—

Ye, clothed in aprons white,
 Whose uttermost delight,
 All through the toilsome week,
 Is, in life's quarry to perfect a stone,
 Which the CHIEF OVERSEER will own,
 And bless from His exalted throne,—
 Come, and I'll tell you of a PERFECT BRICK.

Fit for th' enclosing wall
 Of Hiram's ancient Hall,—
 Fit for the Pavement o'er which Sheba trod,—
 Fit for the Copestone high,—
 Or in the depths to lie,—
 Hid from each prying eye,—
 In the Mount of God,—
 This PERFECT BRICK, whose *shape* delights the view,
 Whose *polish* charms us too,
 Whose *angles* all are true
 By examination dne,—
 This Mason fair and meek,
 This son of light, and eke the son of love,
 Whose emblems are *the Sun* and *Dove*,—
 Rare are the virtues of the PERFECT BRICK.

We see on every face,
 Of this bright, PERFECT BRICK, a shape of light:
 Turn it about, about, and trace
 These ancient symbols as they catch the sight:
The Trowel,—ah, it speaks of spreading peace,
 Causing all wars and bickerings to cease;—
The Compass,—well it serves to warn the soul
 To circumscribe its passions, and control
 Each appetite within a due and narrow bound;—
The G,—can any view this mystic round,
 Nor feel like bending reverent knee,
 As if in presence of the Deity?
This is the Signet of a King,
 Greater than bards of Babylon can sing!
The Square,—its trumpet-tongue proclaims
 Great virtue's power to shape the heart
 Upon the perfect angles of our Art;—

The Broken Column,—whose white marble gleams
 Above the grave of Hiram ; and *the Spray*
Of everlasting green, that bade them seek
 “Where he lay buried,” and through countless years
 Of sin, and strife, and mortal agony,
 Hath taught the sorrowing spirit to look up
 Amidst its tears, and fondly hope
 In immortality to lose its cares,—
 These are the emblems of the PERFECT BRICK.

At last life's powers fail :
 The silver cord is loosed, the wheel
 Of life and golden bowl are broken ;
 The sunny days return no more ;
 There comes through every avenue the token
 That death is knocking at the door ;
 The grinders cease ; the eyes grow dim ;
 Gray hairs are blossoming above ;
 The ear no more receives the festive hymn ;
 The heart no more is kindled up with love ;
 The ruffian Death his work completes,—
 The mourners go about the streets,
 Our souls with sympathy to move ;
 And 'neath the green sprigs we entomb
 Him, the delight of Masons' home :—
 What then ! is there for all his toil,
 Through life's long, weary week,
 No corn, and wine, and oil ?
 Ye unseen, hovering spirits, speak,—
 Hath the GRAND MASTER no reward
 For him that slumbers 'neath the sward ?
 I tell you, yea ! and when the wick
 Of life's poor candle all is spent,
 And the body goes to banishment,
 The soul, the soul, the white-robed soul,
 All earthly dross off-throwing, finds its goal :
 The Pillar finds its place in Temple high,
 To stand in honor to eternity,
 And God himself will claim the PERFECT BRICK !

(The above being composed for a recitation, it may be well
 to point out the manner in which the author applies it. Pro-

viding himself with a marble or wooden block, in form and size of a brick, (if of wood, painted white,) he draws upon its two ends the emblems of the Letter G and the Sprig of Acacia, and upon its sides and edges the emblems of the Trowel, Compass, Square, and Broken Column. This block is held in the hands, and the various devices pointed out in the course of the recitation, in a manner that will readily suggest itself to any person accustomed to public declamation. The effect will be found to be both pleasing and instructive.)

A SWINDLE.—We have seen a circular, which we presume is being extensively circulated throughout the country, announcing a Grand Gift Concert for the benefit of a Masonic Orphan's Asylum. A splendid scheme of prizes is advertised, there being \$500,000 in prizes and only 600,000 tickets. The circulars claim that the scheme is endorsed by all the prominent Masons in the United States, and yet not a name is attached to it, nor given for a reference.

The whole thing bears the evidence of a monstrous fraud upon its face, and the more reprehensible, because it is put forth in the name of an honorable fraternity. Every Mason well knows that this is not the method usually adopted by the fraternity to raise money for charitable purposes, and none of the Order is likely to be deceived thereby, and we hope the greenhorns taken in by such a barefaced swindle will be few.

—In the year 1779, Gen. Sullivan, a New Hampshire officer and a zealous Mason, was sent into the Susquehanna country, by Gen. Washington, to check the inroads of the Indians. Col. Proctor, of the artillery, had secured a warrant from the Grand Lodge of Pennsylvania to form a Military Lodge. Almost every night, after the halt and refreshments, this lodge was opened. At Tioga Point, a large tent was prepared for this purpose, and, on clearing away the leaves, an old iron square, very rusty, was found, which coincidence so pleased the brethren that they used it for Masonic purposes all through the campaign.

THE PROGRESS OF A MASON.

In unconsciousness, naked, and helpless, the child is born into the world, the mind an unwritten tablet, upon which advancing years must trace the knowledge gathered by it in their revolutions. The aspirant enters Masonry with a like ignorance. He is naked regarding the dress of our order; he is helpless, being ignorant of the means of acquiring strength; and he is unacquainted with those doctrines which are the light of the steps of Masons. Thus it is often that Masons compare the entrance of a candidate to the birth of a child, the bringing out, as it were, the aspirant from the darkness that surrounded him in the exterior world, and leading him into the divine light which shines in the bosom of the Craft. His eyes becoming accustomed to the light, he is presented with certain instruments which he is called upon to study, even as the child, when far enough advanced, is sent to school. The instruments presented to him are the square and compass. The one teaches him how to deal with his neighbor, the other how to conduct himself. Furthermore, there is put into his hand the volume of the Almighty God's revealed Word. He is told to peruse it diligently, as the rule and guide of life, never to pass a day without devoting some portion of the twenty-four hours to a perusal of its contents, and in all times of difficulty and danger to flee to its pages for succor, putting his whole trust in God.

The child has passed from school, and the hour has come when he must make choice of a profession or trade. He is bound an apprentice. The aspirant, too, advances; a mallet, a chisel, and twenty-four inch gauge are given him for working tools. He is sent down to the quarries of the mind to labor. He makes choice of a rough block, and measures it by an unerring gauge. He strikes it with the mallet, and it flies in pieces. He at length pitches upon a block, solid, firm, and of worth. Again the gauge is applied. It is of the required dimensions, and with his mallet and chisel he sets to work, and brings the rude block into something like shape. He is instructed in the value of time, and the proper manner of employing it, so that profit and pleasure may be the attendants on each day. By these means he acquires wisdom to contrive, strength to support, and beauty to adorn all his great and important undertakings. As yet his attention has been mainly

directed to himself. He is now taught that man's best study is man, that in the eyes of all-creating Providence he is no greater than his fellow, and that virtue is the only sure road to contentment in this life and a certainty of bliss hereafter. He is also taught to have a listening ear, so as to hearken to those further advanced than himself, as a parent would ask a child to listen to his instruction, and be wise; a silent tongue, that he may never introduce into the order, or any other order to which he may belong, anything that shall disturb or mar the peace or harmony thereof; and a faithful heart, that he may store up the knowledge of those symbols, and the secrets appertaining to them, which he is in possession of, so that none but the worthy may attain them.

Brotherly love, relief, and truth are inculcated. Brotherly love teaches him that the whole human race are one family, whether the individuals be rich or poor, created by one Almighty Parent, inhabitants of the same planet, subject to the same diseases, sprung from dust to return to kindred dust. This principle is one insisted on by Masonry. By it men of every country, sect, and opinion are united in the strong bonds of Brotherhood; and makes Masons aid, support, and protect each other; and conciliates true friendship among those who might otherwise have remained at a perpetual distance. To relieve the distressed is a duty incumbent on all men, but more especially upon Masons; but this duty the apprentice is taught to fulfill with caution, so that he may not support knavery or imposture. The worthy and the virtuous poor alone should be the recipients of relief. Truth is a divine attribute, and the fountain of every moral and social virtue. To be good and true is the first lesson taught the young Mason. Influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

Furthermore, the four cardinal virtues are carefully placed in sight of the apprentice. He is taught to be temperate in all things, both mental and physical; to lay a due restraint upon his passions, to bridle his appetites, and to free the mind from the allurements of vice. He is taught that noble and steady purpose of the mind—fortitude, by which he is enabled to bear with patience, pain, peril, and privation. He is taught prudence, that he may, by it regulate his life and actions agreeably to the dictates of reason. Justice is brought under his

especial notice, for it is the standard or boundary of right, which will enable him to render to every man his due. It is the safeguard of our civil society, and is a virtue inculcated by every law divine and human.

The apprentice who, in the duties of life, has discharged his allotted tasks with punctuality and address, who has not neglected time for improvement, is readily advanced, when the time of his servitude is expired, to a superior position. The young Mason who has diligently applied himself to the acquirement of his duties, who understands the use of the material and tools, who can read and define the plans of the Master Workman, is now advanced from the labor in the quarries, from the task of measuring out stones for the Fellow Crafts' purposes, to the duty of preparing these stones for the building. He is then passed from the Apprentice Class to that of the Fellow Craft.

When his apprenticeship is over he fondly fancies that he is his own master, that no more has he to serve the behests of another, and that the drudgery of life is over. He speedily discovers his error. He finds that being his own master is a more laborious duty than being the bondsman of another.

See then the apprentice taken into the ranks of the Fellow Crafts. His burdens are doubled, his work is more severe, and his studies more intense. The working tools are put into his hand. He is told to use the plumb, so that he may walk uprightly before God and man; to square his actions by virtue, and on the level of time to walk in meekness and holiness on to the grave. He is now instructed in the difference between Operative and Speculative Masonry; the one being a proper application of certain laws, whereby a structure will derive figure, strength, and beauty; the other, certain principles, whereby the passions are subdued, and the virtues strengthened and made masters of his life. Operative Masonry, the use of the Globes, the orders of Architecture, and the liberal arts and sciences, are objects of his study. The uses of the senses are explained; and the Fellow Craft is warned that though the ruthless hand of ignorance, and the devastating influence of time, may level the proudest cities and buildings in the world, still Freemasonry, the creative principle, lives, and shall live on to the end of time, still glorious in its usefulness; that the attentive ear will continue to receive the lessons of divine truth from the instructive tongue, while the mysteries of Freemasonry are safely lodged in the repositories of faithful breasts.

The Fellow Craft prepares himself then to occupy the place of a Master, which sooner or later he will be called upon to occupy. His success will depend much upon how he has improved his hours as a Fellow Craft; if he has proved diligent in the acquisition of knowledge, faithful in working out the plans of his employer, and obedient to his commands, then there can be little fear of him. But the young Mason must be taught that, as from the Operative Craftsman implicit obedience is required, so from him is the like obedience demanded; for only he who can serve dutifully and obediently is fitted to command beneficially and profitably.

While the liberal arts and sciences are brought before the notice of the Fellow Craft, it is not to be supposed that he has to render himself acquainted with them all, so as to be considered an adept in each. This is not only not expected, but it is impossible of accomplishment. But each Fellow Craftsman is decidedly expected to make himself familiar with such as lies within the compass of his intellect, and as are calculated to add to the profit and pleasure of the Brethren. Industry and cultivated genius will raise a man to the highest situations in life; sloth and neglected genius sink even the loftiest head to the ground.

It is a very usual saying that a man is too good for his situation. I need not say how illogical this is, because labor is honorable in all; and a man is not so much known by his situation as his situation is known by him. Add to your store of knowledge more and more, fit yourselves to occupy the highest position, but despise not the lowest—the Inner Guard is on the road to the Master's chair. Remember the words of the psalmist, "I would rather keep a door in my God's house than dwell in the tents of sin."

But some Brother may say, Has Masonry anything in it worthy of study? I answer him, Yes. In a series of letters to his friends, Ferrars, a noted infidel, confessed that he was brought out of error to a knowledge of Christianity, and a belief in its doctrines, from being a Mason. I do not speak of the many other bright and shining lights of Masonry who owe much of their lustre to the study of its mysteries, and to the instruction and aid of the craft. Remember Goethe's cry, himself an earnest Mason, while dying, "More light." Yes, my Brethren, the cry of a Mason should ever be for more light—light to show him the path of duty in this life, light to guide him to that land beyond the dark river where the Grand Lodge is erected, and the Grand Master waits to take home the worthy.

Many have scoffed at our rites, have denounced them as impious and blasphemies; but calm and firm on the immortal Rock upon which our Lodge is raised, we can look with compassionate indifference upon the howling waste of waters, boiling in impotent rage and ignorance against what they can not overwhelm—eternal and immortal truth.

He is therefore taught to have faith in God, hope in immortality, and charity towards all men. We are told that of faith, hope and charity, charity is the greatest; for faith is lost in sight; hope ends in fruition; but charity extends beyond the grave, through the boundless realms of eternity.

To the Fellow Craft, then, I earnestly recommend perseverance and study, for now he approaches the Master's degree, one full of the deepest philosophy, and almost too sacred to be entered upon.

The man whom we have made a parallel to the Master Mason, having succeeded in life, married, had children, now finds himself descending into the vale of years, and that time which has been to him of great moment is to be time no more. He feels the light gradually fading from his eyes, he has no longer pleasure in the changing seasons of the year, the sun can not warm him, nor the snow chill him. His legs tremble beneath him, his hands can scarcely grasp the supporting staff, his jaws are empty, and the silver cord strains to snapping, for the dust craves to be returned to the earth from whence it was taken, and the spirit to God who gave it.

The Master degree, then, treats of death, of that dread unconquerable shade whose mission is ever accomplished, and from whose fiat there is no escape. The flesh creeps at the very whisper of the name.

Yet terrible as death is, the Mason is taught how to overcome the terror produced by his approach, to view him, not as an enemy, but as a friend, instead of retiring from his advance as an emissary of evil, to welcome him as an angel of light, the raiser up of that curtain which conceals the source of all light and truth. In the Master's degree the Mason is taught to rely alone upon the name of God, that sin will be as a clog to his body, dragging him down beneath the waters of the dark sea of death, and that death is preferable to the stain of infidelity and dishonor. I need not point out to you the glorious example which we have preserved in our archives of sublime devotion and fidelity. Doubtless you have all considered it well, have set it up as a standard for your own guidance in the

paths of honor and truth, and have resolved that under similar circumstances you will hold firm to your vows, and even sacrifice life, where truth and honor call upon you for that last act of devoted charity.

The Master Mason is further instructed in the doctrines of the immortality of the soul, and a future state of rewards and punishments; that a time will come when he shall have to answer to the great Creator for the deeds done in the body, and hear the fiat which consigns him either to the mansions of the blessed, or the habitations of woe.—*C. J. Paton, Scotland.*

EMBLEMS.

The following catalogue may aid the Masonic practical antiquary in the interpretation of ancient art: In ancient paintings, Charity or almsgiving is represented by a female engaged in distributing alms; the anchor was placed at the feet, banner and cross seen in the air, with St. Constantine, the Emperor; beehive in the background; carpenters's square in the hand; chalice or cup, with a winged serpent issuing from it, representing the writer St. John; cross with single transverse bar; cross with triple bars; cross patee, for a Knight Hospitaller of St. John of Jerusalem; cross inverted, a saint thus crucified; cross saltier, a saint leaning on St. Andrew; cross like a T and a spear or double cross; a large cross in the arms, representing Empress St. Helena; eagle, standing by the side, representing St. John, the Evangelist; knight, armed on horse back, dragon at feet of St. George; lamb at the feet and a cross in the hand of St. John the Baptist; lion lying near St. Mark; loaf and rosary in the hand of St. John, the Almoner; pilgrim, saint clad in slavine, with hat, bourdon, staff, and scallop-shell, ring and sceptre, in the hands of St. John, the Evangelist, disguised as a pilgrim; Saracen under the feet; seven persons praying or asleep in a cavern; five wounds of Our Lord, radiating from a crucified seraph in the air; dedication of a Lodge or asylum, an altar with three men before it; for the Passion of Our Lord, crown of thorns, nails, hammer, sponge, spear, dice and lantern.—*National Freemason.*

ANCIENT AND ACCEPTED RITE.

The organization, in this State, of a Grand Consistory of Sublime Princes of the Royal Secret, 32d degree of the Ancient and Accepted Scottish Rite, together with eight subordinate bodies, holding allegiance to the Supreme Council of Sov. Gr. Ins. Gen. 33d degree, sitting in the valley of New York, and of which the Hon. Simon W. Robinson is Sov. Gr. Commander, has given rise to considerable private discussion, as well as newspaper notoriety, as to who is right, there being already a body in this State claiming not only the territory but the sole right to confer the degrees. The following, from the daily papers, will give our readers some idea as to the extent and nature of this discussion :

MASONIC CAUTION.

It having come to our knowledge that certain parties from New York, in connection with suspended Masons and other persons, are pretending to confer the degrees of the Scottish Rite, in this city, the undersigned desire to state that the only legitimate bodies of that Rite in the State of Illinois, are located, in Chicago, with Dr. Hosmer A. Johnson, 33d, Commander, and the other at Springfield, Harmon G. Reynolds, 33d, Commander. We hereby caution all good Masons, who desire their Masonic relations to be legitimate, and who wish to frown down unauthorized and illegitimate action, not to be drawn into a movement so calculated to separate them from their present associations, and mar the peace and harmony of Masonry in this State.

B. F. PATRICK, and others.

MASONIC REJOINDER.

The statements made in the daily papers yesterday, under the head of "Masonic Caution," signed by B. F. Patrick, and others, are calculated to mislead the Masonic Fraternity. We are here as representatives of the Supreme Council, Ancient and Accepted Rite, Northern Jurisdiction, of which Hon. Simon W. Robinson, of Massachusetts, is Sovereign Grand Commander. This is the only organization of the Scottish

Rite that is recognized in foreign countries or in the Southern States. Our Grand Consistories exist in Massachusetts, New York, New Jersey, Connecticut, Pennsylvania, New Hampshire, Michigan and Wisconsin.

The charge that we are connected with "Suspended Masons" is an infamous falsehood, of which Patrick and others must have been aware.

Our authority to confer the degrees of the Scottish Rite, up to and inclusive of the 32d, is ample, as our commissions will testify, and we shall continue as we have done, to invest good and true Masons in Illinois with the honors and prerogatives of that exalted branch of Masonry, regardless of the feeble threats made against us.

CHAS. T. MCCLENACHAN, 33.

JOHN SHEVILLE, 33.

Gr. Mas. of Ceremonies.

THE MASONIC IMBROGLIO IN CHICAGO.

To the Masonic Fraternity:—Notices having been inserted in the city papers, warning the Masonic public of our visit and labors here, it is proper that we should employ the same medium to refute the aspersions attempted to be cast upon us and the cause we advocate.

And first, we will say that the question raised by our opponents has no reference whatever to the Blue Lodge Degrees, neither to those of Chapter, Council, or Commandery. For Scotch Rite Masons to sign their names to notices of this sort as "Grand High Priest," "Grand Masters," etc., is as inappropriate as would be the titles of "Member of Congress," "Major General," etc. This subject is one entirely foreign to York Masonry, and it can only be understood as disconnected from that.

It is a matter of history that the branch of exalted Masonry termed "The Ancient and Accepted Scottish Rite" has been the subject of schisms and contentions ever since its establishment in the United States. The reason of this is not difficult to understand. Its grand titles and singular prerogatives—among which the life-tenure of office is notable—its long catalogue of thirty-three degrees, its philosophical rituals, and the fact that in most foreign countries it is the popular branch of Masonry, as the York Rite is in this country, and has the most eminent men, kings and princes among its members—these

things have caused its honors to be sought after with an avidity that has produced collisions and strife for precedence and repeated schisms in its ranks.

The last of these schisms, and the most notable, on account of the number and character of the men who have been allured into it, was that of 1860, of which a sketch will be given further on. This has produced infinite trouble in the Masonic ranks, and, from the bitterness with which it has been pursued in certain quarters, has created much scandal in the outer world.

The ungenerous and unfair attack made on us here by so amiable a man as the one whose name is appended to the public notice, is an evidence of the partisan spirit created by the quarrel. The origin of the Boston schism of 1860 will be understood by the following historical synopsis: The Ancient and Accepted Scottish Rite originated in Europe about one hundred years ago, and was brought first to Charleston, S. C., where, in 1801, the first Supreme Council was established. This body, by letters patent, in 1813 organized a Supreme Council for the Northern Jurisdiction, with its centre at New York, removed in 1851 to Boston. According to the Constitution of the Order only two Supreme Councils can ever be established in this country, and but a small number can be members of such a body. In 1860, the meetings of the Supreme Council at Boston were disturbed by the machinations of a few office-seekers, who, in the absence of the Sovereign Grand Commander (Raymond), *deposed him*, although a minority of that body, and elected another person, the Hon. W. B. Hubbard, of Ohio, in his place. That distinguished jurist and Freemason refusing a position so illegitimately tendered him, the schismatics elected Mr. Van Rensselaer, of Ohio, enlarged their numbers by initiation, and then set out upon their career as "The Supreme Council of the Northern Jurisdiction." This was the origin of the body now claiming the State of Illinois as part of its territory! But the legitimate Supreme Council took immediate steps to fill the breach. They expelled the schismatical members, made declarations of the facts of the case to all the Supreme Councils in the world, and have received their acknowledgment and endorsement.

The relative position of the two bodies will be seen by comparing the following paragraphs:

FIRST—*The Original (Raymond) Council.*—This body having Hon. Simon W. Robinson, of Massachusetts, for its

Sovereign Grand Commander, is the largest Supreme Council in the world, having Grand Consistories in the States of Massachusetts, Rhode Island, New Hampshire, Connecticut, New York, New Jersey, Pennsylvania, Michigan, Wisconsin, and, now, Illinois. It is recognized by the Supreme Council of the Southern Jurisdiction embracing fifteen States; also, by the Grand Orient of all European and South American countries. It possesses the original Letters Patent, (which Blue Lodge Masons term a charter,) from which all authority in the Northern Jurisdiction is derived. Amongst its officers and members is a host of such men as Bishop Randall, of Nebraska; Judge John L. Lewis, Clinton T. Paige, Orrin Welch, Robert Macoy and Daniel Sickels, of New York; Governor Gilmore, of New Hampshire; Hon. Henry L. Palmer, of Wisconsin; Thomas J. Carson, M. D., of New Jersey; etc., and its members everywhere are a unit in their devotion to the cause of legitimate Masonry, and their abhorrence of schism and Masonic illegitimacy. They only ask that the Masons of the world will look at the historical facts in the case, assured that their soundness and truth will be abundantly vindicated.

SECOND—*The Schismatic (Van Rensselaer) Council.*—This body is as inferior in relative numbers and position as it is in its claims to genuineness. Its organizations are only found in the States of Maine, Massachusetts, Ohio, Michigan, Indiana, and Illinois, with a few scattering members elsewhere. Its legitimacy is plainly denied by the Supreme Council of the Southern Jurisdiction, although it claims that body as its *Masonic Mother*. It has no recognition in foreign countries. Such is the organization whose members have been so hasty as to denounce us and our errand, in the public press of Chicago.

We do not doubt but what some good Masons have been admitted to this body—and these may, at some future day, be "healed," and thus become regular Scottish Masons; but standing as they do now, according to the Constitutions of the Order, they are clandestine and cannot be recognized. This is not said in a spirit of bravado, but of real regret and in the interest of sober truth. The only Supreme Council that can establish its Order in Illinois is that which we represent, the one over which Hon. Simon W. Robinson presides.

In justice to ourselves, however, we declare that we should not have raised this question at all but for the defiant and ungenerous attack made upon us in the papers. Our purpose was to leave these matters to the two Supreme Councils, in

the hope that in a speedy union all these matters would eventually have their quietus—and this is still hoped for. In the meantime, we claim that this territory is, to say the least, as much ours as theirs, and surely they cannot complain of our proceedings who, only six months since, deputed an agent to visit Wisconsin and interfere with our organizations there, which have been uninterruptedly at work for three years past. In conclusion, we notify all Master Masons in Illinois that a Grand Consistory has been organized at Chicago, with authority to confer the degrees, and organize the lodges, councils, etc., of the Scottish Rite up to and inclusive of the thirty-second, according to the Constitutions of the Order. Many excellent Masons have united with us and our doors will be open upon the application of such men, until the Scottish Rite is diffused through every portion of the State.

JOHN SHEVILLE, 33d,

Gr. Mas. of Cer. of the Supreme Council, A. & A. R., Northern Jurisdiction.

Thus closed the newspaper controversy, and the new organization, whether right or wrong, has met with unprecedented success, and has firmly established itself in this State.

Next month we propose to give a condensed history of the origin, rise, progress and schisms of this Order.

IRISH MASONRY.—The half-yearly meeting of the Provincial Grand Lodge of North Munster was held at the Lodge-rooms in George street, Limerick, Bro. Joseph Gubbins, D. P. G.M., in the absence of Bro. Henry Westropp, P. G. M., unavoidably absent in London, occupied the throne. Other brethren present—Brother Henry Sterling, S. W.; Brother Henry W. McQuaide, W. M. 73, J. W.; Bro. Sir David V. Roche, Bart., S. D.; Brother G. W. Bassett, J. D.; Brother Capt. Croker, I. G., The Grange; Brother Eaton (in the absence of Brother Barrington, acted as Secretary); Brother W. B. Fry and Bro. F. W. Young represented Ormond Lodge, 201, Nenagh, on the occasion. The Lodge was opened in the sublime degree, and after disposing of the regular business for the half year, was closed in peace, love and harmony.

STRAY THOUGHTS FOR THE WORKMEN.

1. The preparation of a candidate is beautifully symbolical of that preparation needful for his passage from this world to one that is to come. Job said, "Naked I came into the world and naked must I return." Our Savior compared the passage into the Celestial Lodge to the going through the needle's eye, calling it narrow and restricted, and assuring his hearers that no one can carry riches and honors into the shadowy world. Without a radical change in heart the dying have no hope of a blissful change. All these things are expressed with more or less directness in the ceremonial preparation of the ante-room.

2. The reporting of the candidate is not less expressive of a spiritual condition. Imagine one applying for entrance into the heavenly world. Will it not be well for such if he can have such avouchal as is given in our lodge?

3. The entrance and reception in the lodge are equally fraught with beautiful significations. "Dark was the way, but a kind hand conducted me. A gentle voice suggested the duty of prayer. I heard one in the distance invoke upon me the protection and assisting grace of the Supreme Being."

4. Journeying to and fro with no apparent aim, yet terminating at a definite point, recalls the plans of Deity, dark and intricate, and inexplicable to our minds, yet contrived in infinite wisdom for our best good.

It were unnecessary, if not improper, for us to follow too closely upon paper this line of reflection. Suffice, that in the soul of a reflecting man there is infinite beauty in the parallels and suggestions of this subject. What wisdom is apparent in all this? who can suppose that any mind less imbued with the Divine spirit than that which conceived the plans of the Tabernacle or the Temple, could have arranged such perfect and enduring symbolisms, that have proved themselves equally adapted to all ages and all peoples, and that promise a future coexistence with the existence of the world?

REVIEWS OF GRAND LODGE PROCEEDINGS—1865-6.

[In this country, the Proceedings of Grand Lodges afford the best materials for a correct history of the Masonic Institution. We shall therefore present them in a synopsis that will embrace all the important matter, omitting such as is of local interest only.]

NEBRASKA, June 21.—Met at Nebraska City. The Grand Master's (R. W. Furnas) Address occupies four pages. He says: "We meet to-day under auspicious circumstances. Never since the introduction of Masonry in this jurisdiction, has the Order advanced so rapidly and satisfactorily as within the past year. As an institution, no internal disorder has distracted the harmony of our councils. The Brotherhood has preserved the tenets of our profession," and maintained its fame for acts of charity and benevolence.

"War and Revolution have placed our Order, and us as individual Masons, in a more unpleasant attitude toward each other, than ever before known in the world's history. The times demand the exertions of men, banded as we are, to maintain, in the name and faith of our Order, the high sense of honor and disinterested zeal in defense of the helpless and universal benevolence, which have ever been the distinguishing characteristics of our Order. Let us take care, that, while we perform all our duties as citizens, we do not lose sight of those which the cherished profession of our Order impose upon us; never forget the duties of mercy and charity. In this nature, the acts of our Order peculiarly shine forth, and by the spirit which dictates them, semi-alienation may be restored and war divested of much of its ancient barbarism. Let us ever be ready to welcome the return of erring ones; ready to forget the past, and to bury all dissensions in the joy of re-established fraternity."

He had granted three dispensations for the establishment of new lodges.

The Committee on Masonic Jurisprudence made several decisions, of which the following are the most notable ones:

"1st. Is it lawful for a Lodge of Masons to convene for 'work' on the Sabbath day? It is not.

"2d. Is it lawful to confer the Degrees of the Order upon an applicant who can neither read nor write? No."

There are thirteen Lodges under the jurisdiction of this Grand Lodge.

An address from Bro. C. H. Irish, Grand Orator, was delivered in the 1st Presbyterian Church, and appears in the proceedings. It is highly creditable to the originator, and being delivered with eloquence and force, was an effective part of the proceedings. We make a few extracts:

"But Jewish apostacy subsequently obscured and almost extinguished the light of Speculative Masonry. The Temple—the monument of Operative Masonry—was razed to its foundations; its altars were desecrated; its sacred vessels of gold and silver defiled; and

"God no longer bent in blessing
From the Holy Mercy seat;
But the curse as his Avenger
Came with quick advancing feet,
Fire and sword, and chains and famine,
From where Peace was wont to smile,
And the city, shrine and Temple,
Lay a smoking, ruined pile;
While sad and broken-hearted
'Neath the willow's shade of green,
Israel sat a weeping captive
By the great Euphrates' stream."

"Although the Jews were subsequently delivered from the Babylonish captivity and returned with great rejoicing to the land of their fathers, and re-built the Temple, yet as they repeatedly yielded to the evil example of surrounding nations, and as the Holy Temple was frequently polluted by pagan rites, ceremonies and sacrifices, so were our Lodges profaned by the abominations of spurious Freemasonry. The ancient

order, beauty and purity of true Masonry were destroyed, and instead of its sublime teachings, the mysteries of Bacchus and other heathen deities were celebrated in its Lodges; a false religion led to the inauguration of a false Masonry, and on its ruins other orders and sects were established, retaining only a semblance of its primitive character. Its records and traditions were, however, retained by the Society of Essen, which, in its organization, principles and objects, was modelled more nearly than any other of those degenerate days after the Order of Masonry. Josephus treats at length of this society, and informs us that 'if any one hath a mind to come over to them,' that he is tried as a probationer for three years, and if he proves worthy, is admitted upon taking an obligation, 'that he will exercise piety towards God, observe justice towards men, and that he will do harm to any one of his own accord, or by the command of others; that he will always hate the wicked, and be assistant to the righteous; that he will ever show fidelity to all men, especially to those in authority; that he will be perpetually a lover of truth; * * * * * that he will keep his hands clear from theft, and soul from unlawful gains; that he will neither conceal anything from his own sect, nor discover any of their doctrines to others—no!—not though any one should compel him to do so at the hazard of his life; * * * that he will not communicate their doctrines to any one otherwise than as he receives them himself.' This institution existed in Judea at the time of Christ, and while he denounced, in the severest terms, the sects of Pharisees and Saducees, he said not a word in condemnation of this society whose moral sentiments, social maxims, and ideas of fraternity, imperfect as they were, were more like the teachings of Christianity than any other organization of that day—so much so that in the times of the early persecutions, their followers were denounced as Christians in disguise. St. John, the Baptist, was a member of this society. The peculiar and mysterious manner in which he was prepared for the great work to which he was consecrated—of announcing the coming of our Saviour—was in keeping with the course of preparation of the initial for introduction into the mysteries of the society, or the preparation of any one of its members for any great and important undertaking. So, also, was St. John, the Evangelist, in whose memory, as well as that of John, the Baptist, we dedicate our Lodges."

"We are often admonished that we do not evidence the high

designs of Masonry by the conduct of the individual members of our Order; and we confess it—it is too true. Yet, it is not Freemasonry that makes men worse; it is the base and immoral tendencies of the man. If Masonry does not make him better, it is because he does not give heed to its noble precepts. It is not the worthlessness of the Order; it is the worthlessness of the man. Corrupt characters are to be found in the very best institutions upon the earth. The beauty and usefulness of the Church is much impaired by the unworthy conduct of its professed adherents, ‘who have a name to live but are dead.’ But their misconduct is no argument against Christianity. The perfidy of Judas gave no reason to conclude that the other disciples were faithless and traitors. The laws of the land should not be overthrown because corrupt men and disorderly members of society violate them. Then let us, my brethren, vindicate the purity of our order by our lives of truth as well as our professions; that by our conduct and labors, as well as by our words and writings, we may be “seen and read of men.” Let the power of the truth we teach be manifested by lopping off those unworthy members who, after repeated admonitions, refuse or neglect to conform, in their lives, not only to the theory but to the practical laws of Masonry; as well as by rejecting those, no matter what may be their standing in society or the importance of their positions, who have only selfish views in seeking our Brotherhood. Only those should be admitted who come with generous hearts and open hands. You can not, in keeping with your vows at our altar, receive those who deny God, a future life, and final retribution. The selfish, the profane, the impious, the drunkard, the libertine, the cruel, and the slanderer, you are required by the ancient charges to reject utterly. You should say to them, in the language of the Order in the early ages of the world, when one of the great men of antiquity, whose life had been distinguished by deeds of violence, applied for admission: “You are forbidden to enter here. Your heart is cruel. Your hands are stained with crime. Go repair the wrong you have done, repent of your evil doings, and then come with pure heart and clean hands, and the doors of our mysteries shall be opened to you.”

There is also a Masonic Sermon, by Rev. Brother G. C. Betts, printed in the proceedings, but our space is not sufficient for quotation. It is fully up to the standard of that eminent divine.

The Report on Foreign Correspondence is from the facile pen of Grand Secretary Wise, and one of the best documents of the sort that the year has produced. Wise and Langridge lead the way in these matters in 1866.

SOUTH CAROLINA.—Grand Lodge met at Columbia, Nov. 21, 1865. The proceedings of 1861-2-3-4-5 are all printed in the same pamphlet. They are generally of local interest only. The death of David Ramsay, killed in the rebel army while Grand Master, Aug. 4, 1863, is noticed. Also, by a melancholy coincidence, the succeeding Grand Master, J. H. Boatwright, who died Oct. 15, 1864. The Deputy Grand Master, R. B. Boylston, also died in office.

\$200 were appropriated, in 1862, to relieve Carolina soldiers serving in the rebel army. No detailed Addresses or Reports on Foreign Correspondence appear in this pamphlet.

Envy is the mean man's homage.

True happiness consists in the preservation of a firm and equal mind.

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.

He who serves well need not be afraid to ask his wages.

Happiness is promised not to the learned but to the good.

Heart makes the home precious—and it is the only thing that can.

Better go into the right path late than never.

A crust of bread, a pitcher of water, and a thatched roof and love—there is happiness for you, whether the day be rainy or sunny. It is the heart that makes the home, whether the eye rests upon a potato-patch or a flower-garden.

Be not affronted at a jest. If one throw salt at thee thou wilt receive no harm unless thou hast sore places.

The storms of adversity are wholesome, though like snow-storms their drifts are not always seen.

Who fights with passions and overcomes them is endowed with the best virtue.

OFFICIAL LISTS.

[Under this head we propose to sum up the names of the leading officials of all the Ruling Masonic Bodies in this and other countries. Will Grand Secretaries and Recorders send us their published proceedings, directed "VOICE OF MASONRY, Chicago, Illinois?"]

'Tis good to feel ourselves beloved of men;
To know that all our anxious cares and sighs
For others' weal is given not in vain,
But treasured up in grateful memories;
How light the toil for those we fondly love!
How rich the wages grateful spirits prove!

ANCIENT AND ACCEPTED SCOTTISH RITE.—A Grand Consistory of Sublime Princes of the Royal Secret for the State of Illinois, was inaugurated in Chicago, Nov. 10th, under authority of the Supreme Council of Sov. Gr. Ins. Gen. for the Northern Jurisdiction of the United States of America. Officers were elected as follows :

- Ill. Bro. W. A. Stevens, 32d, Commander-in-Chief ;
- “ “ James C. Luckey, 32d, Deputy Com.-in-Chief ;
- “ “ W. H. Reed, 32d, First Lieutenant Commander ;
- “ “ J. H. DeLuce, 32d, Second “ “
- “ “ William H. Jefferys, 32d, Gr. Minister of State ;
- “ “ Philip A. Hoyne, 32d, Grand Chancellor ;
- “ “ James H. Field, 32d, Grand Secretary ;
- “ “ G. T. Pomeroy, 32d, Grand Treasurer ;
- “ “ S. C. Smith, 32d, Grand Keeper of the Seals ;
- “ “ A. C. Millard, 32d, Grand Hospitaller ;
- “ “ H. C. Berry, 32d, Grand Master of Ceremonies ;
- “ “ D. R. Crego, 32d, Grand Captain of the Guard ;
- “ “ James D. Paine, 32d, Grand Standard Bearer ;
- “ “ J. P. Ferns, 32d, Grand Tyler.

The Consistory thus established has authority to grant charters and inaugurate Lodges of Perfection, Councils of Princes of Jerusalem, Chapters of Rose Croix, and Consistories, running through all the degrees, from the 4th to the 32d inclusive. Ill. Bro. D. W. Thomson has been appointed by the Sov. Gr. Com., District Deputy Ins. Gen. for Illinois.

CHICAGO LODGE OF PERFECTION, No. 1.—Installed by the Grand Consistory of the State of Illinois, November 24th :

- Ill. W. E. Wheeler, Thrice Potent Grand Master ;
- Ill. D. R. Crego, Deputy Grand Master ;
- Ill. F. B. Wilkie, Venerable Senior Grand Warden ;
- Ill. W. F. Tompkins, Venerable Junior Grand Warden ;
- Ill. J. N. Houghton, Grand Orator ;
- Ill. Sidney Myers, Grand Treasurer ;
- Ill. D. W. Clark, Jr., Grand Secretary ;
- Ill. J. McMann, Grand Master of Ceremonies ;
- Ill. J. Hall Dow, Grand Captain of the Guard ;
- Ill. George H. Laffin, Grand Hospitable Brother ;
- Ill. J. P. Ferns, Grand Tyler.

CHICAGO COUNCIL, No. 1, PRINCES OF JERUSALEM.—Installed same time as above :

- Ill. C. C. Pomeroy, Most Equitable Sov. Prince G. Master ;
- Ill. S. C. Blake, Grand High Priest ;
- Ill. W. M. Scott, Most Enlightened Senior Gr. Warden ;
- Ill. E. J. Decker, Most Enlightened Junior Gr. Warden ;
- Ill. W. W. Winter, Valiant Grand Secretary and K. of S. ;
- Ill. T. E. Stacy, Valorous Grand Treasurer ;
- Ill. James Gallagher, Valorous Gr. Master of Ceremonies ;
- Ill. S. Minchrod, Valorous Grand Master of Entrance ;
- Ill. J. P. Ferns, Grand Tyler.

CHICAGO CHAPTER, No. 1, KNIGHTS OF ROSE CROIX.—Installed at the same time as above :

- Ill. H. C. Berry, Most Wise and Perfect Master ;
- Ill. G. T. Pomeroy, Most Excellent and Perfect Kt. S. W. ;
- Ill. S. C. Blake, Most Excellent and Perfect Knight J. W. ;
- Ill. James D. Paine, Most E. and Perfect Kt. Gr. Orator ;
- Ill. O. H. Giles, Resp. and Perfect Kt. Grand Treasurer ;
- Ill. Edward Goodale, Resp. and Perfect Kt. Gr. Secretary ;
- Ill. H. Schofield, Resp. and Perfect Kt. Gr. Master of C. ;
- Ill. J. P. Ferns, Resp. Knight Grand Sentinel.

CHICAGO CONSISTORY, No. 1, SUBLIME PRINCES OF THE ROYAL SECRET.—Installed at the same times as above :

- Simon Quinlin, Commander-in-Chief ;
- George H. Laffin, Deputy Commander-in-Chief ;
- Warren G. Purdy, First Lieutenant Commander ;

M. A. Thayer, Second Lieutenant Commander;
 J. C. W. Bailey, Minister of State and Grand Orator;
 J. S. Browne, Grand Chancellor;
 C. K. Giles, Grand Treasurer;
 C. C. Briggs, Grand Secretary;
 G. N. Houghton, Keeper of Seals and Archives;
 L. B. Hamlin, Grand Engineer and Architect;
 T. L. A. Valiquet, Grand Master of Ceremonies;
 James Stewart, Grand Captain of the Guard;
 T. L. Holbrook, Grand Standard Bearer;
 J. P. Ferns, Grand Sentinel.

Four similar bodies were chartered by the Grand Consistory on the same evening, for Waukegan.

GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND.

—Elected October 26th, 1866, at Boston :

M. E. Rev. Sir Charles H. Titus, Grand Master;
 R. E. Sir William W. Baker, Deputy Grand Master;
 R. E. Sir Henry Butler, Grand Generalissimo;
 R. E. Sir Benjamin Dean, Grand Captain General;
 E. Rev. Sir John W. Dadmun, Grand Prelate;
 E. Sir William B. Blanding, Senior Grand Warden;
 E. Sir William S. Shurtleff, Junior Grand Warden;
 E. Sir William Parkman, Grand Treasurer;
 E. Sir Solon Thornton, Grand Recorder;
 E. Sir Tracey P. Cheever, Grand Sword Bearer;
 E. Sir William Sutton, Grand Standard Bearer;
 E. Sir Horace Daniels, Grand Warder;
 E. Sir Henry P. Perkins, Grand Captain of the Guard;
 E. Sir Eben F. Gay, Grand Sentinel.

DIXON COMMANDERY, No. 21, Dixon, Illinois :

Excellent Sir James A. Hawley, Commander;
 Excellent Sir William A. Levanway, Generalissimo;
 Excellent Sir Charles Richards, Captain General;
 Excellent Sir George H. Sampson, Prelate;
 Excellent Sir Jason C. Ayres, Senior Warden;
 Excellent Sir James V. Dexter, Junior Warden;
 Excellent Sir Nathan R. Sturdivant, Treasurer;
 Excellent Samuel L. Myers, Recorder;
 Excellent D. W. McKenney, Standard Bearer;
 Excellent W. McL. Wadsworth, Sword Bearer;
 Excellent Hiram S. Mead, Captain of the Guards.

SYNOPSIS OF MASONIC LAW.

[Under this head we will give in condensed form well-established rulings and decisions upon questions relating to Masonic Jurisprudence. We would, however, warn each reader that every Grand Lodge in modern times has adopted local rulings of its own, which may or may not conflict with these, and it is safest to examine the Constitution and Regulations of your own Grand Lodge before acting upon any opinion of ours.]

1. It is a well settled and wise principle of Masonic law, that no profane should be admitted into the Order who is personally obnoxious to any one affiliated Master Mason.

2. A member of a lodge may be absent at the regular communication at which a profane is to be balloted for, and yet does not lose his inherent right to object to his initiation. His protest against such initiation is valid up to the very moment of "placing" the candidate in "due form," and must be obeyed.

3. The objector need not state his reasons for his protest, unless he elect to do so. No one has the right to demand them, and no one has the right to question his motives.

4. There is no law as to the time demitted Master Masons should reside in the State before they can petition. You can admit, when properly demitted from other lodges, in due course of petition.

5. "Suitable proficiency" in a candidate consists in the capacity to repeat accurately, in open lodge, the whole of the answers in the first section, including monitorial illustrations of the degree from which he is advancing.

6. It is competent for a lodge, at a stated communication, upon due deliberation, and by a majority vote, to levy a tax for Masonic purposes. The amount is thus charged on the ledger against each member, and he is bound to pay his dues. Refusal or failure to pay, or to show cause why, in his case, the tax should be remitted, is a sufficient ground for the discipline.

7. The action of a lodge in voting a demit **actually and peremptorily** dismisses a brother, and he can not return **save** upon due petition, probation and investigation, and the **unanimous** ballot.

8. Lodges have a higher end in view than the simple and financial one of making Masons. I have but little sympathy, as a rule, with the importunities of candidates. Let them wait on the lodge, and not the lodge on them.

9. No minor can be allowed to petition a lodge. He must "tarry in Jericho" until his beard be grown.

10. No one has a right to interrogate a brother as to how he has voted on any application for admission or advancement, or to require reasons for a verbal objection; nor has a **Mason** the right to exhibit his ballot, or say how he voted.

11. A lodge has jurisdiction over all nonaffiliated **Masons** within it; hence it can try and punish for unmasonic conduct those of the class of excrescences on our body politic who may render themselves obnoxious to discipline.

12. A lodge under dispensation is a lodge on probation, and must remain thus a sufficient length of time to prove, by its works, that it is fit to occupy a place as a full member of our family of lodges.

A SWORD of most exquisite workmanship, from the establishment of Virgil Price, of New York, was presented to R. E. Sir Orrin Welch, of Syracuse, N. Y., during the late conclave at the Grand Commandery. It was understood to be a gift from some of the New York admirers of the author of the *Tactics and Drill of Masonic Knighthood*. Long may it be ere he or this good sword is "rust."

THERE is nothing makes a man suspect much, more than to know a little.

NEVER court the favor of the rich by flattering either their vanities or their vices.

CHIPPINGS FROM THE QUARRY.

BY THE MASTER BUILDER.

[This department, which has given general satisfaction to the readers of THE VOICE in the years past, will be continued through the present volume. It is made up of items of Masonic intelligence sifted from current publications and correspondence; extracts from letters received and the editor's replies; replies to queries upon Masonic law and usage; grains of golden dust from the mines of literature; chips from the quarry, and shavings from the editorial work-bench.]

-- Miriam Family, No. 111, F. A. T. A. L., which meets on the first and third Tuesdays of each month, at Blair Hall, Chicago, enjoyed a rich treat the other evening, in listening to the celebrated authoress and poetess, Mrs. A. L. Churchill, reciting some of her Masonic poems. Mrs. Churchill is a lady of fine native talent as a writer, while as a public reader she is unsurpassed. Her clear, smooth, musical voice renders her readings delightful.

She has accepted an invitation to lecture here again soon, and no Mason should fail to be on hand with his wife, sister, daughter or sweetheart.

— The *Masonic Monthly* has committed an error in speaking of the *Fire-side*.

1. It was not a Masonic, but a literary paper, with a Masonic page. The *Flag of the Union*, in Boston, is a literary paper with Masonic columns.

2. Bro. Simons was in nowise connected with the *Fire-side*, and certainly not as an editor, especially when Bro. Simons himself thus announced in the *National Freemason*, in the number of September 29: "We shall henceforward devote our whole strength to making the *National Freemason* the best Masonic journal in the land."

3. The *Fire-side* is not now in existence. Its life was brief but creditable.—*National Freemason*.

We beg to acknowledge the same error in the VOICE.—Ed.

MASONIC.—Dixon Commandery, No. 21, Knights Templar, was constituted and the officers elect duly installed on Tuesday evening of last week, at Union Hall, in Dixon, Lee County, Ill., by R. E. Sir George C. Lamphere, Grand Commander of the State of Illinois, assisted by E. Sir Kt. Daniel Dustin, Grand Marshal; Rev. and Sir Kt. John Gierlow, Grand Prelate; Sir Kt. A. W. Sawyer, Grand Recorder, and Sir Kts. of Sycamore Commandery No. 15. After the installation services were concluded, Sir Kt. Gierlow delivered an able and very eloquent address, which was listened to with the closest attention. There was also some very fine singing by a choir of ladies and gentlemen, under the direction of Sir Kt. J. F. O. Smith. The Sir Knights of Sycamore were present in large numbers, several with their ladies, who were entertained by the Sir Knights of Dixon, who gave a banquet at the Nachusa House to their invited guests, after which there was music and dancing. Everything seemed to pass off pleasantly, and the Sir Knights and their ladies appeared to enjoy themselves to the utmost.

— At a large and enthusiastic meeting of the Grand Consistory of Illinois, Nov. 24, four new charters were granted, and a splendid honorarium presented to Ill. Bro. John Sheville, Grand Master of Ceremonies, who has been with them for three weeks. The honorarium was worthy the recipient and donors.

INFORMATION WANTED.—Any person who knows the fate of James Eveleigh, Co. G., 25th S. C. Vol., will confer a lasting obligation by communicating the same to his sorrowing widow and helpless little ones. On the 1st day of April, 1865, at Five Forks, Va., he was wounded and taken prisoner, since which time nothing has been heard of him.

He was a Master Mason, and papers throughout the country friendly to the Order, are earnestly requested to copy this. Please address Mrs. Hannah Eveleigh, Timmons ville, S. C.

— Bro. G. A. Bates, of Waltham, Mass., writes that the annual meeting of Waltham R. A. Chapter took place Thursday evening, Sept. 20th, for the election of officers, when the following Companions were elected: L. A. Felix, H. P.; R. L. Davis, K.; J. C. Locke, S., and F. W. Adams, Sec. Installed by the Grand R. A. Chapter, Oct. 4th, 1866.

After the installation, Comp. J. W. Fairbanks, in behalf of the members, presented Ex. Comp. C. A. Welch with an elegant Past H. P. jewel, which he responded to in his usual happy style. As a whole it was a very pleasing occasion.

The work upon the new Masonic Temple, in Boston, is going on finely, the outside bearing the appearance of being nearly completed. The lower part of the building is to be occupied as stores and offices, while the upper part, in addition to their ante-rooms and small apartments, contains three large halls, each 40 by 70 feet. It will probably be ready for dedication the 24th of June next.

— Is not Masonry the true fraternity for which philanthropists in all ages have longed? Here French, English, Irish, Scotch, Poles, Germans, Spaniards and Italians are cheerfully united by one common bond of brotherhood. Brethren from the South and the North meet together with every shade of politics, with representative of Cabinet, and Congress, and literature; law, physic and divinity; trade, commerce and manufactures; with all grades in the social scale and body politic—Federal and Confederate, Democratic and Republican, rallying around the Masonic banner—the meeting cordial, no look nor word to foster strife or dissension.

— Masons concede the right and propriety of opposing each other for office for political reasons, or for any other reasons in strict conformity with truth. But where one Master Mason opposes another by falsehood, *knowingly*, he violates a sacred covenant, and is not fit to associate with honorable men, much less with Masons. He should be suspended until he repents.

THE STAKE OF JACQUES DE MOLAY.—We observe from foreign exchanges that a new building has been erected in Paris, (France,) on the Pont Neuf, just behind the statue of Henri Quatre, which is to serve the purpose for which La Morgue has so long been used. This edifice occupies the exact mound of earth where the stake stood to which was attached the Grand Master of the Knights Templar, Jacques de Molay, and whence, after burning, his ashes were thrown into the Seine. He was martyred March 11, 1313.

BROOKLYN, N. Y.—We learn that a new Lodge of Perfection, Ancient and Accepted Rite, "Aurora Grata" by name, under the Auspices of the Supreme Council for the Northern Jurisdiction, of which Ill. Simon W. Robinson is Grand Commander, was instituted in the city of Brooklyn on the 16th of October. There was a large attendance of brethren of the rite, who, after the services of dedication and installation, were invited to an ample spread of good things, to which they did ample justice. Chas. W. Willets, J. Harris, J. N. Wycoff, Jr., E. H. Craige, and others, are the moving spirits in this undertaking.

— It is not true that negroes initiated in the Colored Lodges of the United States are recognized by the Lodges in the British Provinces. There may be, and doubtless are, some English lodges that do not know, and some that do not care, for the clandestine character of a visitor, but as a general rule they do, and if informed that a visitor is considered clandestine by the regular Grand Lodge from whose jurisdiction he hails, he is rejected.

— Have you seen or heard Baker's Low Twelve Bell? If not, send for one immediately. It is neat, compact, and easily worked. Its deep, solemn tone, as it echoes along, telling the midnight hour, sounds like the death of departed day, tolled from cathedral tower. No lodge should be without one.

FEES OF HONOR.—These are fees paid on accession to office by our Scottish brethren. Provincial Grand Masters pay ten guineas, and Representatives to sister Lodges three guineas. This practice, as regards Daughter Lodges, has become obsolete, with few exceptions. The following, from the records of the venerable Lodge of Kilwinning, refers to fees of honor upon taking office:

“xx day of December, 1643 Item, we Wardane and Deacone [Master] abovewritten grents us to be awand to the Boxe for our entrie to the said offices, every ane of us iij lb. money, to be peyt befor the choosing the nixt; and ordanes that every Wardane and Deacone the furst tyme they sall be chosen sall pay ilk ane of thame to the Boxe iij lb.; and the foirsaid Wardane and Deacone are oblisit to cation ilk ane of thame for ane uther for the foirsaid soume.”

The following refers to fees of honor on retiring from office:

“At Killwinning, Dec. 21 day, 1724. Here is an acte past and acted among the members of this lodge of Killwinning, that the Deacon is to pay when newly entred to the sd members of this Lodge eight pence [shillings] Scots monney, and new Wardanes four shillings Scots monney, and the Officer that day two shillings Scots monney, and the Fiscell [Clerk and Treasurer] that day is to pay as much as the Officer.”

“Decr. 20, 1728. It is further enacted that the newly elected Dickon shall pay eight pence, the Wardane four pence, the Fiscell and Officer each of them two pence; and at ther off goeing each of them is to pay the half.”

The custom is reversed in this country. Our officers *receive* fees of honor, in the form of presentations.

—The A. & A. Rite has just been established in Indiana, under the most favorable auspices. Every officer of the Gr. Consistory is a prominent and active member of one or more of the governing bodies in the State. Ill. Bro. E. G. Hamilton of Laporte, has been appointed by the Sov. Gr. Com. of the Sup. Council, District Deputy Inspector General for the State. No better man could have been chosen; he is one of those who, when he undertakes to do anything, does it with all his might. We predict for the Rite in Indiana a complete success.

—Our readers, resident in the Northwest, when visiting Chicago will find in the new Ampitheatre on State street, (between Washington and Madison sts.,) a chaste and pleasing place of resort. “Yankee Robinson,” as he chooses to term himself, who, by the way, is a Freemason, good and true, and a member of a Chicago Lodge, has settled himself here for the winter, in a well-warmed, lighted and ventilated edifice, where he combines the united attractions of a circus and menagery, both of first-class quality, and gives to his visitors their fill of entertainment. His clowns are witty without being smutty, his riders fearless, his trapezists sky-mounting, while his animals, birds, and reptiles represent every quarter of the globe. In parceling out your money then, be sure and lay aside fifty cents for an evening with Yankee Robinson.

—We observe that Brother Walter H. Shupe, an eminent lawyer of New York, formerly President of the Masonic Mission of that city, has taken the editorial chair of the Masonic department of the *N. Y. Sunday Dispatch*, in place of John W. Simons resigned. We tender our respects to the new incumbent.

MUTUAL CORRECTION.—You are the recipients, and should be the faithful exponents of those rites and mysteries handed down by a chosen few, unchanged by time, and uncontrolled by prejudice. To this end, you should, each and all, endeavor while *here*, to correct each other's works, and perfect yourselves in a “knowledge of the true and perfect work,” which may stand the test of the *square* of truth. Wherever I have been, I have met “peace within our walls, and prosperity in our palace,” and while “the harvest is truly plenteous, and laborers are few,” the teachers need instruction, the talents committed to their charge have not, in some instances, been cultivated with proper industry and fidelity.

—Hast thou virtue? acquire also the graces and beauties of virtue.

—A Grand Consistory of Sublime Princes of the Royal Secret for the State of Indiana, was inaugurated in Laporte, on November 28th, 1866, under authority of the Supreme Council of Sov. Gr. Ins. Gen. for the Northern Jurisdiction of the United States of America, whose Grand East is in the city of New York. Officers were elected as follows: E. W. H. Ellis, Gr. Com.; R. J. Chestnutwood, Deputy Gr. Com.; John B. Fravel, First Lieut. Gr. Com.; Thomas D. Lemon, Second Lieut. Gr. Com.; M. H. Rice, Minister of State and Gr. Orator; William Blinks, Gr. Chancellor; George S. Seymour, Gr. Sec.; John Eason, Gr. Treas.; James H. Shannon, Gr. K. of the S.; W. R. Godfrey, Gr. Engineer; J. H. Nevins, Gr. Hospitaller; M. B. Haskell, Gr. Master of Ceremonies; N. P. Rogers, Gr. Capt. of Guard; Theodore Witherrill, Gr. Standard Bearer; E. G. McCollum, Gr. Tyler. The Grand Consistory adjourned to meet at Laporte on the 27th inst., at 10 o'clock, A. M. The body thus organized, has authority to grant Charters and inaugurate Lodges of Perfection, Councils of Princes of Jerusalem, Chapters of Rose Croix, and Consistories, for the purpose of conferring the degrees of the A. and A. R. from the 4th to the 32d, inclusive. Ill. Bro. E. G. Hamilton, of Laporte, has been appointed by the Sov. Gr. Com. of the Sup. Council, District Deputy Inspector General, for the State of Indiana.

—The *Masonic Tidings*, published at Warsaw, New York, Bro. John Ransom, editor, comes to us richly laden with good things. Bro. Ransom gives notice that he will enlarge the *Tidings* to four columns on a page, making it a 32 column paper, and all for One Dollar. The *Tidings* deserves a large circulation.

Alexander subdued the world, Cæsar his enemies, Hercules monsters, but he that overcomes himself is the true valiant captain.

IMPOSTORS.—There is hardly a week passes but we receive information of some Lodge, or some Brother, having been taken in and done for by some sharper, wearing a Masonic pin. Often not a single Masonic test is required, but his word and pin are deemed all sufficient. He looked so neat, he spoke so sweet, it would have been a sin to doubt him; but now we mourn, for since he's gone, we find he is no Mason. The last case of this kind is from Mt. Carroll and Lyons. It appears that a Mr. St. John (not Holy) sports a Masonic pin, good clothing, an honest face, and a luxuriant growth of hair thereon, hailing from San Francisco, Cal. as a member of Hiram Lodge and Hiram Chapter. He has taken up his line of march for the West; the last heard of him was at Lyons, Iowa. Look out for him for *he* is on the lookout to fleece you.

HONORARIUM TO JOHN C. BAKER.—The Brethren at McGregor, Iowa, have been doing the handsome thing by Brother John. In order to express their esteem for him as a man, and their friendship as a Mason, they presented him a very handsome cane. The head of the stick is of fine gold, and bears the following inscription: "From Honorius Commandery, No. 8, Knights Templar, to Eminent Commander John C. Baker." The stick is made from a rare and costly wood. The inscription is a most elegant specimen of engraving, and altogether the present is costly, well deserved, and creditable, alike to the donor, manufacturer, and recipient.

—We have, by the kindness of Brother J. D. Caldwell, Grand Secretary of Ohio, several Masonic documents, among which are :

1. A Compendium of Masonic History, by Robert Gwynn, delivered as an Address, June 23, 1866, at Putnam, Ohio.
2. By-Laws and Catalogue of the Cincinnati Masonic Library Association.

We thank Bro. Caldwell for his courtesy.

ANNOUNCEMENTS.

With a view to render the VOICE OF MASONRY more useful and interesting to the Craft each succeeding year, we are preparing a series of articles on the authority to be exercised by the Grand Lodge, over the Subordinate Lodges; also, the authority properly belonging to the Grand Master, and other Grand officers; together with the proper independence of the Subordinate Lodges—from whom, in fact, the Grand Lodge and Grand officers, by ancient regulations, derive all their delegated authority. We think a proper understanding of these relations, one to the other, will materially aid in maintaining harmony, and promote the efficiency of these separate jurisdictions, at the same time clothe the Grand Master with a dignity, which is periled by unwise assumptions from a possible misunderstanding of the authority properly conferred upon him, and thereby belonging to the Grand Lodge. We observe some Grand Lodge Officers are beginning to be alive to this subject, and are, of their own account, pointing to this condition of things, as will be seen by an article headed "Grand Chapter of Connecticut," on page 487 of our November number.

We expect also to insert a chapter, in each number of volume five,—commencing with January, 1867,—of a Masonic tale, showing the influence of Masonry during the civil war, upon the Battle-fields, and in the exhibition of Masonic sympathy with the widows and orphans of Masonic Martyrs of Liberty, both South and North. The author is one of the most accomplished Masonic writers of our time.

THE corner-stone of the old Masonic Temple, in Baltimore, was removed the other day to be incorporated into the new one. It was laid in 1814, and when it was opened, notwithstanding the care taken to transmit to posterity the history of the building, two coins of gold, a half eagle of 1795, and an eagle of 1811, with the inscription on the marble, were alone found to be unimpaired. The silver was blackened and defaced, the figures on the copper had disappeared, and some remnants of decayed binding were all that testified to the printed volumes that had been placed within the stone.

TO OUR SUBSCRIBERS.

DEAR BRETHREN:—For the most part you have generously and promptly remitted to the publisher your subscriptions for the year, at its commencement, and for such kind promptness I am bound to offer my heartfelt thanks. There are, however, other Brethren who, from forgetfulness often, and often from a pressure of business, omit doing this until very late in the year. The object of these remarks is to show the urgent necessity of the publisher to ascertain at the earliest moment how many of the Brethren intend to renew their subscriptions, in order that it may be known in December, if possible, how large an edition to print of the January number.

The most effective way is for each subscriber to send on his subscription at once; and as this is the largest Masonic Magazine, at the smallest cost, only \$2.00, it may confidently be expected that all lovers of Masonic literature (Light) and information of the doings of the Order in this and Foreign Countries, will promptly respond to this appeal. We might, without egotism, say that the VOICE OF MASONRY, is not exceeded in talent or diversity of intelligence by any other Masonic periodical in the United States.

It is always customary at the commencement of a new year of all publishers to continue to send the Magazine, unless expressly forbidden in December, it being a regulation, and requisite to consider the subscribers of the past year will continue, otherwise it would be impossible to know the number to print, without writing to each; a work manifestly impossible. We intend to so continually strive for improvement as to render the VOICE a requisite to a Mason, and a welcome visitor to every Mason and Mason's family. For this reason we hope all our friends will not only remit, but *resolve to send us one or more subscribers for the coming year*—Vol. 5. We regret sometimes to receive kind letters, with an apology, "*not time to read the Magazine,*" and request to stop at the end of the year. This is sad, betraying an indifference to the Craft, and unconcern that argues badly for their Lodge. The excuse is flimsy, as we could easily show. We are, however, glad they are but few, and trust they will be fewer in the year 1867.

JOHN C. W. BAILEY.

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